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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

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PIUS THE TENTH.

In the tenth Pius the Catholic University of America lost a true friend. Shortly after he ascended the Chair of Peter the University found itself in grave material straits, and the outlook for its growth and welfare was dark enough. His confidence in the Board of Trustees, his admiration for Cardinal Gibbons, and his paternal encouragement of the administration, were decisive elements in the new and vigorous life that soon asserted itself, and almost immediately consoled and comforted him in no small degree. Whenever it was the good fortune of the Rector to present him a report of the conditions of the University he never failed to exhibit a lively interest in all details, and a profound pleasure at all indications of progress. At an audience in the summer of 1913, after reviewing the work accomplished to date and the prospects of the future he exclaimed: "This great work will surely succeed, for the finger of God is in it." He frequently sought information concerning the progress of the University, and more than once sent his blessing to the professors and students. It is to him that we owe the Annual Collection which has been so helpful a factor in the development of the University, and enables it to rise to such a high level of academic efficiency. To him also we owe the renewal of that source of strength and growth in a beautiful Pontifical Letter, whose warmth and sympathy are not yet forgotten by our clergy and our people. Several ecclesiastical graduates of the University were raised by him to the episcopal dignity, also both the present Rector and his predecessor. He

was pleased to approve all the large Catholic works in which the University had and retains a prominent part, the Catholic Educational Association, the *Catholic Encyclopedia*, the Summer School for our Teaching Sisters and the Catholic Sisters' College. With paternal interest he followed the development of all these good works, and more than once renewed his blessing on all engaged in them. To the present Rector he expressed his profound contentment that the University had suffered no taint of modernistic teaching, and rejoiced that the young institution, so dear to him, had escaped the virus of heresy that threatened the deepest bases of Catholic faith.

Paternal in manner and speech, in temper and action, Pius the Tenth seemed to all who approached him the embodiment of pastoral zeal and charity. The restoration and elevation of the pure Christian spirit and aims, as exemplified in the gospel and the daily life of Holy Church, were his ideals, and it is all too fresh and vivid in our minds how successfully he labored to realize it, by his own saintly and exemplary life, a model of Christian poverty, and by the far-reaching and epochal measures that he took to secure the purest Christian ideals in life, thought, and works. Within a decade he rounded out a plan of the highest pastoral activities, and in all simplicity and frankness executed great reforms and changes which had long stood waiting on a pontiff in whom courage, faith, and insight should be happily combined.

One of the last acts of Pius the Tenth was his beautiful Apostolic Letter to Cardinal Gibbons, in which he encouraged the Catholic women of the United States to complete the National Shrine of the Immaculate Conception which they had so zealously and generously begun, and towards which he gave a donation of four hundred dollars as an evidence of his faith in the necessity and timeliness of this great and holy work.

Within the vast periphery of Catholic life are so many and so varied interests, situations, problems, that it is impossible to deal with all at once and with equal thoroughness and success. Hence each pontificate easily takes on its own distinctive character, according as the attention and strength of the supreme

ruler, and his advisers are drawn now to one now to another quarter of the interminable conflict that goes on without ceasing between religion and the world, between secularism and the Kingdom of God, as the latter recruits itself here below for its perfect realization beyond the grave.

The reign of Benedict the Fifteenth will, therefore, differ probably in several respects from that of his great predecessor. The very progress of life, the rapid changes of the civil and social order, the catastrophes of politics, the resurrection of buried issues, the changing angles of human vision, condition and impose what is called the policy of the Holy See, i. e. the résumé of its principles and means of action, the general drift and tendency of its measures and its energies. The new Pontiff emerges on a scene of blood and carnage unparalleled in all history, the final stages of which it is given to no man to forecast. Our most earnest sympathy goes out to the new Successor of Peter as he takes up the most venerable office known to man. What are the problems and difficulties before him? What shall the map of Europe look like when he is gathered to his predecessors? What shall then be the condition of Catholicism now united and harmonious? What shall be the fortune of the Holy See amid the rising confusion and widening conflict? All mysteries which time alone can reveal, but on whose solution the happiness of the modern world very largely hinges. Large and important Catholic interests are at stake in this stupendous war. Their preservation will demand courage, prudence and skill, diplomatic qualities of the first order. The personal qualities and the training of the new Pontiff, as well as his successful administration of the great historic see of Bologna, justify the conviction that he will care for the external situation of the Church with no less zeal and no less success than did Pius the Tenth for the inner life and growth of the Catholic flock. Yet our confidence in the Successor of Peter is not a merely human trust; it reposes on the conviction of divine promises, of the protecting arm of the Most High, whose love for mankind is symbolized and centered in the Vicar of Christ. Countless times, in all stages of political development from barbarism to

Napoleon, the Holy See has emerged entire and vigorous from conditions that threatened or proclaimed its ruin. In it are incarnate the Gospel, the Church, the light of reason, the dignity of mankind, the gains of civilization. Its weakness or decay presage an intolerable despotism, ever novel in form, but ever self-identical, while its progress and influence herald a widening radiance of life, an elevation of human purpose, character and achievements. Today more than ever the see of Peter is an object of profound concern to the vast army of Catholics the world over, since today more than ever are at stake all the progress and good order of religion, all our Christian tranquillity and security of mind and heart, all our hopes of unifying the religious divisions of the past and of re-creating that one fold under one Shepherd which must remain forever, even if forever incomplete, the ideal of all true followers of Jesus Christ. Today the hope burns bright in every Catholic heart that to Benedict the Fifteenth may fall the glorious role of presiding over the counsels that shall bring out of these ineffable horrors a lasting peace, a new and enduring confession of human brotherhood, a newly illumined sense of the unity and true end of mankind, an eternal oblivion of the bad principles, spirit and deeds which for two or three centuries a false philosophy of life, the world and man has begotten over the greater part of Europe, and whose results are daily chronicling themselves in the downfall of the civilized order and the return to a heartless selfishness, the law of the sword and the rule of the mighty.

THOMAS J. SHAHAN.

VLADIMIR SOLOVEV AND HIS THEORIES ON THE RELIGIOUS DISSENSION BETWEEN THE EAST AND THE WEST

During the first year of the twentieth century, Russia lost, as the Russian writers express themselves, the most sincere, idealistic, religious and sentimental of her children,—Vladimir Solovev, the famous thinker, the philosopher of broad and original views, the theologian who fixed his eyes on the impenetrable mysteries of God's life, and devoted the best of his activity, the noblest energies of his generous spirit and of his genius to pacify dissident Christianity, died worn out by work, and perhaps also by the austere asceticism of his life, and dying exclaimed: "Oh, it is really hard to foster God's cause on earth!" . . . But his death ended all the polemics which had been provoked by his writings and gathered about his tomb the most renowned representatives of Russian intelligence. His name, which during his life had been a "*signum cui contradicetur*" was now haloed with glory. Friends and foes vied with one another in extolling his marvelous intelligence, which was accustomed to rise to the highest regions of metaphysics, his character full of nobility and generous ideals, his life wholly and gladly spent in the search of truth, his frankness in unveiling the religious and political evils of Russia (there-with suggesting the proper remedies), and his virtuous examples left to posterity.

The name of Solovev deserves a place of honour in the history of Catholic Theology. The latest and beautiful work of Fr. D'Herbigny, S. J.,¹ has aroused much controversy in regard to Solovev's conversion to Catholicism. The fact of his conversion has been eagerly denied by the Russian writers,² and, truly, no documents, except a verbal testimony of doubtful

¹ *Un Newman russe: Vladimir Solovev*, Paris, 1911.

² Cf. Radlov, *Vladimir Solovev, His Life and Doctrine* (Russian), Moskow, 1913.

value, have come to attest the formal adhesion of Solovev to the Catholic Church. In our opinion, Solovev did not abjure outwardly the Orthodox faith, for in such event he would have gained the glory of a visible member of the Roman Church; but inwardly, in the intimate belief of his soul, he had been a professed Roman Catholic, and very few Catholic Apologists of the Papacy have been able to show, with such vigor of logic and science of the Fathers, the necessity of the Primacy and Infallibility, bestowed by the Lord on Peter and his successors. But Solovev did not formally abjure the Orthodox faith, because he was fully convinced that the revolt of the Greek Episcopate, which was headed by Mark of Ephesus, and the subsequent defection of the Russian Hierarchy, had not annulled the decree of union, issued by the Council of Florence. The schism exists as a fact, but not juridically. The bulk of orthodox Christians, who are unaware of the disputes which take place among the theologians, and of the rebellion of their Hierarchy to the Supreme Authority of the Supreme Pastors, continue to partake of the Sacraments of the Church, to practise Christian virtues, to purify themselves in sorrow and in tears, to seek the perfect union with Christ. They are Eastern Catholic Christians, not at all different from the Western Catholic Christians. The union of the Church, the reconciliation of the East with the West, accomplished in the Council of Florence, has not been abrogated in the Eastern Church by any Ecumenic Council; and therefore the Florentine decree of union stands in full strength, because only an Ecumenic Council could repeal the decisions of another Ecumenic Council. Hence, the certainty that he really belonged to the Catholic Church might have prompted Solovev not to utter any formal abjuration, which in his opinion, if he did, might have rendered sterile his apostolate of union in his country.

Whatever proof there may be for or against his conversion to the Catholic Church, there is the undeniable fact, that he must be reckoned among the most eloquent and strenuous apologists of Catholicism in Russia. In one of our works we have put in full light the services rendered by Solovev to Catholic

Theology, and to the cause of union between the Churches.³ His works on the *Ecclesiastical Power in Russia*,⁴ on the *Great Dissension and the Christian Policy*,⁵ on the *History and Future of the Theocracy*,⁶ and above all his masterpiece, *Russia and the Universal Church*,⁷ written in French, fully confirm my assertions. Solovev had over all Western Catholic polemist the great advantage of a thorough knowledge of the Russian soul and Orthodox Theology; therefore it was easy for him to detect the weak sides of his adversaries, to meet them on the same ground, and to show that a principle of dissolution lurks within the heart of Orthodoxy, which gradually impairs the idea of Church unity. His works therefore should be perused by all, who long for the return of the happy ages when the East and the West, bound together by love and by the profession of the same faith, worked in unison for the extension of Christ's kingdom on earth, and for the destruction of the hydra of heresy.

* * *

In a letter to Mgr. Strossmayer, the great Slavonian Bishop, whom Catholic Croatia venerates as a hero and a national benefactor, Solovev evinced the necessity of ending the Eastern schism. "From the unity of the Churches depends the fate of Russia, of Slavism, and of mankind. . . We orthodox Russians, and the entire East with us, are doomed to inactivity until this crime of secession of the Churches will be cancelled, until we yield what belongs to the Supreme Church Authority. Russia and Slavism form in the Christian world the house of David, and He who restores in the world the glory of David's kingdom, received baptism at the hands of John, supreme representative of the Priesthood."⁸

According to Solovev, the dissension between the East and the West was to end for religious and political reasons. He was convinced that Providence had intrusted to Russia a super-

³ *Theologia dogmatica orthodoxa*, T. I, Florence, 1911, pp. 801-805.

⁴ Solovev, *Sotchineniia* (Works) T. III, pag. 206-220.

⁵ *Ibid.*, T. IV, pp. 1-105.

⁶ *Ibid.*, T. IV, pp. 214-588.

⁷ *La Russie et l'Eglise universelle*, Paris, 1889-1906.

⁸ Radlov, *Letters of Vladimir Solovev*, T. I, Petersburg, 1908, p. 180.

natural and religious mission. Russia, according to the great writer, is not guilty before God of the heinous crime of schism, which wrested the Eastern peoples from the wholesome influence of Western civilization. Yet Russia, as the religious and political heiress of Byzantium, is destined by God to see the revival and restoration of the religious sentiment of her people, and to constitute the third Rome. As Puskin sang, the huge Russian river some day will absorb the other Slavonic torrents; that is, Russia some day will be the unifying power of all the Slavs. And when this political union will be accomplished, Russia will endeavor to bring about the religious union, to restore all the violated rights of Jesus Christ, first Priest, in the person of the Roman Pontiff. And then the Slavonic race will triumph in the world as the proclaimer and the restorer of peace between the priesthood and the empire; and perhaps there will arise in Russia a Czar, who may recall for the Roman Church the golden age of Charlemagne.

* * *

According to Solovev, Orthodoxy and Catholicism are two branches of the Universal Church, and the redemption, the salvation of Russia is intimately connected with the problem of restoring union between the Western and Eastern Christianity. These theories were set forth in Solovev's first polemic work, published in 1881, and entitled, *O dukhovnoi vlasti v Rossii* (The power of the Church in Russia). Solovev clearly proved in his work that the Russian people are paralyzed in their religious life, that their moral unity is infringed, that from their midst has vanished the influence of a unique religious principle, the soul, heart and source of their life. Active Christianity, or rather faith in the God of the Christians, is nothing else but faith in love, and it is precisely the negation of love that forms the substratum of social life in Russia. The first task of the Church is the revival of society in the spirit of Christ. The Church must always exert her influence on the social body, imbuing it with her own life; and the organ of this influence is "the power," the "Hierarchy. . ."

Instead the Russian Hierarchy, for centuries, has been be-

numbed by an obstinate lethargy, has disavowed all reforms that mark progress in social life, and, as though this inertness were not sufficient, the Hierarchy, which ought to be a mystic principle of all religious forces, has been in Russia a cause of ruin, a dissolving power. . . . Instead of displaying energy, of winning laurels with the arms of love, the Russian Episcopate scattered seeds of dissension and discord; it strove to strengthen its authority with violence, and ran the risk of losing it. Instead of effecting in the world the perfect unity (*vseedinstvo*), it originated the "raskol," or the internal schism of the Russian Church. The "raskol," which separates from the Russian Church nearly twenty millions of orthodox, is, according to Solovev, a punishment inflicted by God upon the antichristian methods of government employed by the Russian Church, and, at the same time, the logical result of those principles, which provoked the grievous dissension between the East and the West. The old believers of Moscow are not at all different from the Byzantines, who, for trifling questions, dug an abyss between Greeks and Latins. During the ninth and eleventh centuries, the Byzantine Hierarchy had forgotten that the true God is the God of the living, and sought Him among the dry bones of the dead. The schism originated with ritual and disciplinary questions. In his encyclical letter, Photius upbraided the Latins with the custom of fasting on the Sabbath day, with the celibacy of the clergy, the removal of the beard by the Priests, etc. Michael Cerularius branded the Latins as heretics, because in the Sacrament of Holy Eucharist they used unleavened, instead of leavened bread, and this liturgical custom became the main cause of separation between the Churches. The Byzantine Hierarchy gave universal importance to a particular custom . . . in other words, represented its particular opinion as a universal tradition. In short, this failure to discriminate between the eternal element and the transitory element of the Church, between dogmatic truth and national custom, drove the Byzantine Hierarchy to break the bond of unity in the Christian world. The Byzantine Hierarchy substituted orthodox nationalism for the universality of Christendom; it transformed universal Orthodoxy into Greek-Byzantine Ortho-

doxy, and smoothed the path to the process of internal dissolution, which multiplied the autocephalous or independent national Churches of the East.

Heiress of the religious theories of Byzantine, Russia applied them, with sad results, within her boundaries, mixing together dogmas and liturgical traditions, and, with these traditions, contrived a Russian creed and a national Russian Church. The Russian Hierarchy forgot that in Christ's mystic body there is room for all nationalities, but there is no place for "nationalism." The task of all men is the expansion of God's kingdom on earth, but, in order that this aim may be attained, it is necessary that the most diverse peoples combine their efforts, and that the various human races pledge their special aptitudes and manifold activities in behalf of the Church.

* * *

The aforesaid theories were discussed by Solovev in his work *The Schism (raskol) in the Russian People and Society*. The religious conditions of Russia prompted him to widen the field of his researches, to investigate the causes of the schism, not only in the East but also in the West. During the years 1881-1883 he studied very deeply the history of the Papacy and the history of the Eastern schism and imputed also to the Latin world a share of the responsibility of the schism. In a complete study on Solovev's religious thought Prince Eugene Trubeckoi relates an episode, which, as he avers, induced this great Russian to ponder seriously Catholicism. In 1881 Solovev had a strange dream. He seemed to be rambling about in some narrow streets of Moscow. All at once he saw a coach stopped before a palace . . . and shortly after he saw the door of the palace open and a Catholic prelate in his official robes advancing. . . . Solovev bowed to him, seeking his blessing . . . but the prelate hesitated, doubting that it would be lawful to bless a schismatic. Yet, when Solovev spoke and explained to him his theory of the mystic unity of the universal Church, which had not been infringed by the religious dissension between the East and the West, the Prelate was convinced by the strength of his arguments and blessed him, who had spoken with such enthusi-

asm and persuasion of the unity of the Church. Solovev's dream came true a year later, when the Holy See sent Cardinal Agliardi as Delegate to the Coronation of Czar Alexander III. Solovev saw in him the Catholic Prelate who had blessed him in a dream, the house which he occupied and the narrow streets through which he had to pass in order to find him.⁹

We will not put at issue the truth of this episode. . . . Solovev is venerated as a saint and a prophet by his friends and admirers, and, truly, some of his writings and certain phases of his life reveal something of an extraordinary character. Above all, we recall that in 1900 Solovev described with marvelous exactness the future defeat of the Russian army by the Japanese and the insurrection of the Balkans against Turkey.

Solovev devoted the greater part of his writing, *The Great Dissension and Christian Policy* to the study of the Papacy in its relation with the Eastern schism. "The essence," he writes, "of the conflict between the Eastern and the Western Christianity is based, since its origin even to our times, on the question: Is there in the Church of Christ a practical mission to be fulfilled among men? . . . A mission, the achievement of which requires the union of all the forces of the Christian Church and the arraying of these forces under the leadership of a supreme and central ecclesiastical authority. . . . The Roman Church alone proclaims the absolute need of this supreme authority, of this unitive principle of all Christian strengths; the Roman Church alone proclaims the right of leading such strengths to the actuation of the practical mission; in a word, to the establishment of God's Kingdom on earth. Hence the history of the schism cannot be well understood without a preliminary study of the historical importance of the Papacy. The Roman Church exercises in the world a triple mission: (1) a mission merely ecclesiastical in regard to the particular Churches; (2) a politico-ecclesiastic mission in regard to civil power; (3) an individual mission with regard to souls. In this triple mission the Roman Church requires absolute unity, which

⁹ *The Philosophical Conceptions of Vladimir Solovev* (Russian), T. I, Moskow, pp. 448-449.

can be obtained only through a supreme ecclesiastical authority which knows no limits in its sphere of action. It promulgates a complete submission of all particular Churches, of the civil power and of the individual souls to the supreme decisions of Rome, and, therefore, it provoked a triple protest. Against the ecclesiastical absolutism of Rome arose the orthodox East; against its political absolutism arose the European States; against the individual absolutism, which requires a complete submission of the intelligence and of the conscience, arose protestantism and rationalism, which are a derivation from the protestant idea. These three protesting elements are still persisting in their opposition to the Roman Church, and constitute the essence of the great dissension between the East and West, afflicting many Christian nations."

The Roman Church, according to Solovev, is on the straight path because she strives for the rights of a central power. Immovable on her eternal foundation, the Church is also a historical power, and therefore she must develop in the world. . . . She is by nature belligerent and combatant, and this innate characteristic demands a supreme central authority, a canonical Hierarchy and a strong discipline. Against Komiakov, who laid down as the foundation of the Church the negation of all authority, stands the principle of brotherly love. He declares that the Church is not "authority" but "truth," as well as Christ is not "authority," and God is not "authority." Against the legislator of the "*slavophilism*," Solovev established the necessity of a principle of authority as an exigency of the earthly life of the Church, and of the moral conditions of mankind. Christ enlightens the souls, which under those circumstances have no need of "authority" to rise to the knowledge of Christian truths. . . . But it is an undeniable fact that the great majority of men are unable to arise with their own power to the reach of these truths . . . they need guides and teachers . . . the guides and teachers could not be equal to their mission if, in their midst, there should reign a doctrinal discord, if all did not profess the same creed, if all did not impart to their disciples the same doctrine. . . . Hence the unity of doctrine between teachers and disciples demands, as first condition,

unity of "supreme authority." "Against Christendom," so writes Solovev, "arise many hostile forces, upon which mere truth cannot exert any influence, because these forces ramble in the impure field of human passions and cupidities. . . . In the struggle with these enemies, with these dark powers of the world and of corrupt nature, the Church really emerges as an army set in battle array, and, as such, she needs unity of command, of central power and discipline."

Having stated the necessity of a "central power" in the Church, Solovev holds that said power belongs only to the Church of Rome. "There is no Church," he writes, "except the Roman, that claims any supremacy over Christianity. . . . Then one or the other, either, generally speaking, the Church does not need a central power, a central unity; or this central unity must be found in Rome, because outside of that, no other Episcopal See reveals itself as the central See of the Universal Church."

Solovev, while admitting the historical necessity and existence of this supreme ecclesiastical power, marks also its limits. The central power requires an individual, in whom it may be embodied. We have then, in the Church, a Supreme Pastor, who is not merely a Bishop exercising his authority over other Bishops, but the Supreme Pastor of the Church, who rules over millions of subjects. In other words, his supremacy is not exerted within the sphere of the "*potestas ordinis*," but in that of the "*potestas jurisdictionis*." Considered as a Priest, who confers the Sacraments in virtue of the Episcopal order, he does not differ at all from the other Bishops. Considered as the Supreme Head of the Church, his jurisdiction extends over all the members of the mystic body of the Church. He cannot be the primitive source of dogmatic truth, the proclaimer of new revelations, which are not contained in the deposit of Christian Revelation. In the presence of revealed truth he is not superior to a layman, because he must believe and profess all those truths that the lay people believe and profess as members of the Church. Therefore, the prerogative of this "supreme pontifical authority" consists in the "supreme administrative

direction of the Church," so that it may lead in a better way all social and individual energies to the accomplishment of a divine mission on earth. Solovev holds the opinion that the sublime title of "*Head of the Church*," applied to the Roman Pontiff, is not exact. The "*Head of the Church*" should embrace all the members of the Church, without any distinction of places or times; in other words, it ought to be the immortal and powerful spirit of St. Peter, prince of the Apostles, a spirit mystically inherent to his tomb and to the Roman Cathedra, and working through a long series of Popes, who are thus united in the bond of unity and solidarity. One can easily detect in this theory of Solovev the influence of Orthodox Theology, which acknowledges in the Church one "invisible" Head, Jesus Christ, and denies the necessity of a "visible" Head.

Solovev leans toward the belief that the Papacy was not always at the height of its mission. The Byzantinism of the East called forth as a reaction, in the West, a current of ideas, which is commonly known under the name of "*papism*." By this depreciative term Solovev denotes "the tendency of the Popes to establish their authority on the foundation of a formal right, to give it a legal basis, to consolidate it with the help of deceitful politics, and protect it with the the material power." This "*papism*" would convert the sublimity of the pontificate into carnal ambition, and the supreme ecclesiastical dignity would assume the character of an earthy dominion. Solovev did not understand the logical and necessary development of the Papacy, which, through wondrous institutions and a wise organization, bound together all Catholic energies and directed them with perfect strategy against the enemies of the supernatural. That is why in Solovev's writings we find words of reproach against the Roman "*centralization*." . . . "The *papism*," he writes, "destroyed the autonomy of the great particular or Metropolitan Churches. One of its aims was the immediate submission of all the Bishops to the Pope's authority. This had as a result the nationalizing of the Church, whereas the Church should be '*over-national*,' that is, it should form a bond of religious unity between the various nations, without abolishing their ethnic character. No doubt the Roman centralization did not provoke

the schism, but it exasperated and embittered the conflict between the East and West, because the first condition imposed upon the Greeks, who were willing to return to Rome, was the adoption of the Latin Rite."¹⁰

In its relations with the civil powers, the "*papism*" imprinted upon the theocracy the character of a violent domination. The principle of true theocracy requires that the supreme authority, in the Christian world should belong to the ecclesiastical, rather than to the civil power; the latter must be subordinate to the former, as the body to the soul. On the contrary, the *papism* laid down the principle, that ecclesiastical authority must rule the world with an earthly power. The efficacy of the ecclesiastical power which subdues the world, is found in its spirituality: but this efficacy vanishes, when the ecclesiastical power meddles with intrigues, diplomacy, and arms. As the other earthly powers, so theocracy, destitute of its spiritual strength, will not be able to resist and conquer its foes, and the Papacy, transformed by the *papism* into a diplomatic theocracy, after having unfolded a glorious resistance to the usurpations committed by the German Emperors, became more remissive towards the French monarchy, until, being exhausted, it plunged into the humiliations of Babylon.¹¹

Finally papism did not respect the liberty of the human person. The attempts to bring the heretics, by force, back to the Church, altered the ideal of the normal relations existing between God and man. The union between God and man must be free and spontaneous; but by means of racks, pyres, and tortures, the moral act of submission of a human intelligence and will to a universal truth, is lowered to the level of an act of physical weakness. Through violence, the ecclesiastical power deprives the individual of the freedom of choice, and therefore it loses its moral authority. In fact, it was in the name of

¹⁰ About the falsity of this statement, consult the several documents contained in our work: *Theologia Dogmatica Orthodoxa*, T. II, Florence, 1913, pp. 4-13.

¹¹ For Solovev and for Prince Trubeckoi, the true theocracy was at its height under St. Leo the Great, and St. Gregory VII. Cf. Trubeckoi, "*The Notion of God's Kingdom in the Writings of St. Gregory the Great, and his Contemporaries*," Kiev, 1897.

this freedom of conscience that the individual arose against the Papacy, and this rebellion of souls brought into existence the fiercest enemy of the Catholic Church: *Protestantism*.

To sum up, the Eastern schism was in part the result of the centralizing tendencies of papism, and made it clear that the unity of the Church cannot be fostered by violence; the rebellion of the civil powers against the Church originated with the attempt of papism to conquer the world by coercion, and practically proves that the Church must not establish her authority by material force; finally Protestantism, which was the consequence of the attacks of *papism* on personal liberty, is an evident proof of the principle, that man cannot be induced, by violence, to save his soul.

However, we must observe, that the criticism of the so-called *papism* does not, according to Solovev, invalidate the truth of the Papacy, but the forces that were mustered against it by the errors of *papism*, did more harm than good. Byzantinism shattered the unity of the Church, without substituting another unitive principle. The Churches remained separated and this separation paralyzes the historical activity of Christendom. We are always in the presence of a dilemma: either the necessary centralization of Rome, or the exclusion of Church-unity. "The denial of a central ecclesiastical power produced a chaos in the social order, and the conflict of classes; the exclusion of Church-unity, a chaos in the doctrinal order, and the disunion of Churches and sects." Christian life will flourish again only when the free energies of mankind, setting aside all disputes, more concerned with their duties and freely and fully conscious of their action, will accept the doctrine, which the *papism* of the middle ages endeavoured to promulgate with violence. Then we shall see the end of the great dissension, and the beginning of a Christian policy.¹²

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We are convinced that our readers will not regard the words of Solovev as an invective against the Papacy. The great

¹² *The Great Conflict and the Christian Policy*, pp. 70-95. Trubeckoi, *op. cit.*, T. I, pp. 448-456.

Russian philosopher distinguishes the divinely instituted Primacy of Peter and his successors, from the human element, which at times, deviates from the right path. In his opinion the Popes are *infallible*, but not *impeccable*. If there are mistakes in the luminous march of the Papacy throughout the centuries, these mistakes must not be attributed to the Papacy, as a Divine institution, but to the human element, which sometimes was inspired by merely human interests, and easily yielded to the spirit of the times. To understand better Solovev's idea, we must not forget that he vindicated the Papacy from the accusations of orthodox writers, who not unfrequently dig up again, in their libels, the excesses of the Inquisition, the worldly ambition of the Popes, the death penalty for heretics. Solovev proved against his adversaries, that even the Russian Church was not exempt from such faults as they attributed to the Church of Rome, and that the fact of these faults does not undermine the foundation of the Papacy. To grant, that in the Church of Rome there have been dissolute superiors, does not imply a negation of the supreme authority divinely instituted to preserve the organic unity of the Church. We deplore that Solovev used the term "papism," but since his adversaries make use of this term merely to indicate the Catholic Church, Solovev deemed it proper to use the same term to indicate only whatever may be found worthy of blame, by orthodox writers, in the history of the Papacy.

* * *

The separation of the Churches is one of the greatest calamities that ever befell mankind; their reunion, therefore is a historical problem of great importance. The end of universal history is the free union of mankind in the Church of Christ. This end cannot be attained, before the barriers of schism are demolished; for that reason the Christian policy must aim at the restoration of Church unity. This unity must be complete and real. Complete, that is, it must include the deposit of doctrine, as well as the administrative organism of the Church; real, that is, consisting not only in a pious wish, or in a mere possibility, but in a fact, to accomplish which we combine all

our efforts. This union must be effected not only in the mystic sphere, but also in the field of human relations.

In the mystic sphere, according to Solovev, the unity of the Churches is not only possible, but essentially and really existing. The Church of Rome and the orthodox Church are united to Christ in virtue of a true Priesthood, of an identical profession of faith, and of the same Sacraments. Christ is the Head of both Churches,—The one, holy, catholic and apostolic Church essentially exists in the East and the West, and will exist forever, notwithstanding their mutual enmity. Many illustrious Russian Prelates admit that the Church of Rome is not destitute of Divine grace; they pray for the union of the Churches and receive Catholics into the orthodox Church, without re-baptizing them. The expression "*union of the Churches*" commonly used in the East and the West, shows clearly that the Roman Church and the orthodox Church still partake of the universal Church. The mystic bond which unites the two Churches is not yet broken. If it were broken all the attempts at union would result either in a superficial reapproach, or in the absorption of one Church by the other.¹³ Not only mystically, but also doctrinally, the separation of the Churches is not an accomplished fact. According to Solovev, the Eastern Church never defined, nor proposed as dogmas for the belief of the faithful, doctrines, that conflicted with Catholic truth. The dogmatic definitions of the first seven Ecumenical Councils constitute a sum of immutable truths, constantly and universally maintained in its fulness by the Eastern Church. All teachings not sanctioned by these Councils in orthodox theology must be regarded as particular teaching of private theologians, more or less esteemed, but destitute of authority, which inheres to infallible mastership. Solovev makes a keen distinction between the official orthodox Church and the servile Church of the Theologians. The doctrine of the first is holy, and we find it expressed in solemn and decisive formulas, in

¹³ *Letters*, T. I, pp. 182-184. Solovev's doctrine is not new to Catholic theologians of Greek lineage and education, such as Allatius, Papadopolus,—Comnenus, and Arcudius. Cf. *Theologia Dogmatica Orthodoxa*, T. II, pp. 174-175.

the definitions of the Ecumenical Councils; while the doctrine of the theologians not rarely deviates from the right track, and is a factor of bitter controversies. It follows that the opinions of the Eastern theologians, being opposed to Catholic truth, may not be held as binding and infallible dogmas, and as they lack the sanction of an Ecumenical Council, may not be attributed to the Eastern Church, which comprises the whole body of the faithful of the East.

A similar phenomenon often occurs in Catholic Theology. The Thomistic school, for a long while, opposed the sublime truth of the Immaculate Conception of Mary, but it would be impious effrontery to ascribe to the whole Latin Church the denial of that truth. "Our distinction," writes Solovev, "greatly favours the cause of Church union. The dogmas of our Church may be limited to the decisions of Ecumenical Councils, and consequently they are strictly orthodox and Catholic. While on the contrary the anti-catholic doctrines, of the Eastern theologians, are not dogmas of faith, defined by the Church. Hence, we are united to the Catholic Church, in what we hold as essential and immutable truth, while the errors, which separate us from Catholic unity, are private opinions, which do not bear the sanction of the Supreme Authority."

The cause and vitality of the schism cannot even be attributed to the different tendencies of the Eastern and Western spirit. The East is passive in its relations with the Divinity, while the West is active. But these two different tendencies represent only two different manners of conceiving the relations between God and man, and therefore cannot be regarded as the efficient cause of the schism. The tutelage of revealed truth formed the main task of the orthodox East, while the task of the Catholic West was based on the organization of all the energies of the Church under the leadership of a unique and independent Ecclesiastical Authority. These two tasks, instead of excluding, complete one another. Christendom is at the same time contemplative and active. The unilateral development of the East and the West, which, after the schism, pursued different courses, was the main cause of failure in the universal mission of Christendom. The schism then rests on

the administrative disagreement existing between the two Churches. The Roman centralization is one of the most serious obstacles to the union of the Churches."

The Eastern Church, and particularly the Russian, never took part in the Western Patriarchate. The uniform centralizing of power, which has taken place within the boundaries of the Latin Church, may not be attributed to the Russians. The present constitution of the Catholic Church, was determined, to a certain extent, by the calamitous event of the Eastern schism, which for various centuries has confined Catholic activities to the Latin Patriarchate, while the universal Church was to regain in unity what she had lost in extension. But, this unity once restored, the Catholic Church, ever remaining Roman, on account of the centre of unity, would not be entirely and exclusively Latin and Western, as it is now, in her organization and administration, although she tolerates other rites. "*Roman*" is the title of the Church, if we consider her centre, which is immutable and identical, "*Latin*," if we consider only a large section of the universal Church. But, in this case, the part should not absorb the whole. The Church of *Rome*, and not the *Latin* Church, is the "*mater et magistra omnium Ecclesiarum*"; the *Bishop of Rome*, and not the *Patriarch of the West*, is infallible, when he speaks "*ex Cathedra*." We must not forget, that there was a time, when the Bishops of Rome spoke Greek. There are in our midst many orthodox faithful, who would willingly join Rome, but who refuse to be latinized. In order to allay their fears it is necessary to assure them that the Eastern Church, upon returning to the unity of Catholicism and recognizing, in the Chair of Peter, the supreme Authority, bestowed by Christ for the tutelage of unity, will retain not only her rite, but also that autonomy of organization and administration, which was enjoyed by the East, previous to the separation of the Churches.¹³

* * *

Catholicism and Orthodoxy, according to Solovev, would gain immensely by their union. Rome would gain a pious people,

¹³ *Letters*, T. I, pp. 188-189.

enthusiastic for religion, a faithful and mighty defender. On the other hand, Russia, to whom God has intrusted the destinies of the East, not only could free herself from the involuntary crime of schism, but would be able to fulfill her noble mission, to assemble about her standards all the Slavs, to foster a new civilization, really Christian, that is, endowed with the characteristics of a unique truth, and a manifold liberty in the supreme principle of charity, which comprises the whole in unity, and distributes to all men the fulness of the supreme good.¹⁴

Furthermore, this free and spontaneous alliance between the East and the West, of the Roman and Orthodox Churches, on the religious field, would produce the effect of enervating Protestantism. Our free and moral adhesion to the principle of authority, which is the foundation of Catholicism, would divest this principle of its violent, external, and coercive character, which gave origin to Protestantism. When we, Orthodox and Catholics, united together in the mystic body of Christ, will become aware of our unity and will cement it with love, then the protestant principle of liberty will also be practically applied, and will concur to complete the perfection of the Church on this earth, perfection consisting of a free theocracy.¹⁵

* * *

"*Free theocracy*," behold the expression, which wonderfully abridges the theories of Solovev on the union of the Churches. Perhaps no other theologian has ever dealt with the "*unity of the Church*" so logically and clearly, as Solovev did. The salvation of Christianity, the cessation of intestine struggles among the Christian flock, depends on the recognition by orthodox and protestants of the necessity and real existence of a central power in the Church, and of a Supreme Pastor, infallible judge of all religious controversies. Solovev was an earnest and sincere defender of this essential principle of Catholicism, and his name, therefore, deserves to be reckoned among the names of Catholic apologists.

¹⁴ *Ibid.*, pag. 189.

¹⁵ *The Great Dissension*, pp. 95-100.

But Solovev was also an ardent patriot, a man who firmly believed a providential mission had been intrusted by God to the Russian people. The influence of this patriotism appears in his manner of conceiving the union of the Churches, in the large autonomy he claims for the East, and in the restoration, advocated by him, of the administrative organization of the universal Church, which was in force previous to the schism of Photius. He conceived the universal church, as Latin Church in the West, subject to the immediate jurisdiction, and the supreme authority of Rome; and as Greek Church in the East, subject to the immediate jurisdiction of the Eastern Patriarchs and Metropolitans, and to the supreme direction of Rome. In his judgment, the bond of love, more than juridical submission, should unite the Eastern Churches to the Church of Rome; and in this point his doctrine is a direct consequence of the principles laid down by the Slavophiles, and namely by Khomiakov.

It is not for us to decide whether the plan and the conditions for this union, proposed by Solovev, may be accepted or not. In a matter so important, the last decision belongs to the Supreme Ecclesiastical Authority. However, we are glad to acknowledge that Solovev has cast marvelous light upon the idea of Christian unity, and has suggested the only remedy that may heal the evils of the separate Churches, that is "the avowal of a unitive centre, of a Supreme Pastor." Until the separate Churches will acknowledge the divine institution of this Supreme Head, they will not display exuberance of life, nor fecundity of good works, and the Christian world, afflicted by intestine struggles, will not be able to meet, and overcome so many hostile hordes, which are ready to plunder the kingdom of Christ on earth.

F. A. PALMIERI.

THE "SON OF MAN," A PROPHECY UNFULFILLED

This essay embraces not so much a study as a summary of results. It aims at sketching a framework in which one of the most warmly debated gospel topics may be clearly and consistently understood. It is far from purporting that the last word has been, will or can be said in the near future, on this or any other of the intricately allied problems relating to the kingdom of God.

The mysteriousness enshrouding the discussion is partially due to the intrinsic unintelligibility of revelation, but the more notable fraction is ascribable to the insufficiency of historical data furnished by the Evangelists.

It pertains to theology to embroider its gorgeous fabric with the silken threads skeined for it in dogmatic definitions and decisions. It is the Scripturist's task to spin the silk, or to show how it is spun, before it is removed from the cocoon. If there is mystery in dogma, there is competent authority and a living voice to bolster it up. If there are new-born obscurities in Scripture, it is because the voice that spoke or the pen that wrote has transmitted only a part of what might enlighten us, and that part, enacted in a foreign land, among an ancient people, beneath an eastern sky, has sometimes reached us in mirage. An advance is made when the mirage is pierced and the caravan passes on to search out the reality miles beyond. How very little direct knowledge do we possess of the times and immediate environment of Christ! How very little of His life divine! Even the language or the dialect He used has reached us in fragments.

At present we are to treat of the "Son of man" as a "sign"¹ a title,² and a prophecy.³ Are all three designations distinct, or are they but one? The sign is the prophecy; the title, neither; yet it serves to mark the person who is to fulfill both.

¹ Mt. xxiv, 30.

² John, i, 51, and *passim* in four gospels.

³ Dan. vii, 13.

This position is tenable from many points of view, although it is offered only in its relation with biblical parallels and the unflinching words of the Son of Man himself.

Sign, among the Hebrews *אֵימָנָה*, had the specific sense of "pledge." Under this category ranked prophecies and miracles, the pledges of an inalienable providence and the fidelity of God to His promises. The prophecy of Emmanuel's birth was "a sign" from the Lord to Achaz.⁴ Jonas, *as he was read of*, was a "sign" to the "wicked and adulterous generation."⁵ Similarly, "the sign of the Son of man," so peculiarly native in St. Matthew, may be interpreted as synonymous with the *written* prophecy in Daniel, vii, 13 ff. The *appearance* of the sign may be expressed less figuratively as the appearance of its truthfulness in accomplishment. St. Matthew, grammatically analyzed, does not locate the sign itself in the heavens, knowing that it was in a book; but he states on our Lord's authority that the Son of Man, whom "The Book" depicted "coming with the clouds of heaven,"⁶ would one day verify the sign in which all believed. The metonymy is between sign and thing signified.

* * *

The *title*, "Son of man," is more involved. Without the article, the Judean Aramaic *Bar-enash* may mean one born of man, one having human nature, or periphrastically, man, without further qualification. The phrase implied the notions of weakness, lowliness, frailty, mortality, and corresponded to the Hebrew *Ben-adam* applied by God to the prophet Ezechiel.⁷ *Bar-nasha*, which is acknowledged to be Galilean Aramaic, was presumably the form adopted by our Lord.

The post-apostolic Fathers have frequently insisted upon this signification to emphasize the reality of Christ's human nature. In the primitive Church no additional importance was attached to the title, and the farther we go back, the less we find it in use.⁸ Among the Gentiles it might have run the

⁴ Is. vii, 11, 14.

⁵ Mt. xii, 39.

⁶ Dan. vii, 13.

⁷ Ez. ii, 1, 3, 6, etc., *passim*.

⁸ *Rev. Bibl.*, 1900, pp. 173-4.

risk of being construed in a sense opposed to the virginal birth, and so, was perhaps intentionally suppressed, just as in the course of centuries, participation of the Holy Eucharist under both kinds was suppressed among the faithful, once there was danger of losing from sight the totality of Christ's presence in each separate species.

But the Jews were not gentiles in anything but their common heritage, faith in Christ, and they viewed the entire deposit of faith from a different angle and under a characteristic phase. For the Hebrew convert, the only radical inner change to be effected in espousing the Christian cause was what may be styled a change of direction. As an Israelite, he was already blessed with faith, faith in Jehovah, faith in the election of his people, faith in the Law and the prophets. He had only to add one more object to his belief, one towards which all others converged, and he would have faith in Christ. The same way in which he had formerly tended towards God, he must now tend towards Christ, and instead of holding that the Messiah *would* come, he must now hold that he *had* come.

Looking backward from the vantage-ground of Christianity he could see the landmarks and milestones along which he had laboriously passed, but never before had he taken the pains to glance either at the sides now facing him or down the long avenue shrinking so rapidly in the distance and broadening into glory at his feet. It was indeed the right way, a chosen way, more sacred than Delphic or Egyptian thoroughfares of treasuries or sphinxes, but its mighty charm curled outwards from its end and the retrospect was, as it were, through a microscope reversed. In the past there was much to retain and much that was easily forgotten, but among his memories there lingered enough to certify him that what he possessed had long ago been promised and that the dream of expectation had met with values unsurmised. Present fulfilment was all-absorbent and the future guaranteed.

The gist of these reflections is that if one or other of the prophecies, or their organic unity as a whole, escaped the notice of interested Hebrews, it is not astonishing that among gentile proselytes, whose spiritual instinct was slow in developing,

these same and many other features should go for long years unobserved. The trend of catechetical instruction in Hellenic circles was, as is evidenced in St. Mark's gospel, toward enforcing the claims of Christ less by appealing to prophecy than by producing the testimony of contemporary witnesses and miracles. It was St. Matthew in writing for his own kindred who excelled in the former method.

* * *

The *prophecy* of the Son of man is one that was constantly lurking beyond the Jewish horizon, one that agitated the masses because of their confused and distorted messianic hopes, and one that is perhaps partly accountable for the state of fear and dread which St. Paul was endeavoring to correct at Thessalonica when he wrote: "We beseech you, brethren, . . . that you be not easily moved . . . nor frightened . . . neither by spirit, nor by word . . . *as if* the day of the Lord were at hand." ⁹ It runs as follows:

"I beheld, therefore, in the vision of the night, and lo, one like the SON OF MAN came with the clouds of heaven, and he came even to the Ancient of days; and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom shall not be destroyed." ¹⁰

The prediction might not have influenced the first Christians in the manner described but for the fact that our Redeemer throughout His public career, had identified Himself with "*the Son of man*,"—always using the article—and no one had grasped the exact import of the title till after the passion, resurrection and ascension. Preliminary to discussing the claim set forth in the title, the prophecy requires slight explanation.

Daniel had previously been shown in his dreams four monstrous beasts that were either slain or dispossessed of their power preparatory to the apparition of the Son of man. Trembling and affrighted he sought an interpretation and was in-

⁹ II Thes. ii, 2.

¹⁰ Dan. vii, 13, 14.

structed that the "four great beasts are four kingdoms . . . but the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever."¹¹

The symbolism is highly colored and graphic. The four beasts are four kingdoms; the son of man is the saints! But the saints constitute a kingdom and only as a kingdom are they introduced. In oriental as in western terminology, the king is his kingdom, and vice versa: the two are one. In the imagery of Daniel, because of this usage, the Son of man may seem confused with the saints, but in reality he is their king;¹² and they under his dominion form with him a single moral and social unit.

The accession of the Son of man is as visible as the domination of the beasts, but there is no fixed chronological connexion between them. The beasts enjoy priority of time, not immediate temporal precedence. They are crushed in solemn judgment by the Ancient of days and are afterwards appointed "times of life . . . for a time and a time" all before the unexpected revelation and installation of the Son of man.¹³ Here is a manifest period of separation which releases us from the obligation of restricting historical kingdoms to four, or of maintaining that the militant Church must somehow be exclusively the fifth and last.

Daniel nowhere pretends to see all, and the historic kingdoms which he did see ought to be taken as types of the world and the powers of darkness in general rather than a complete and succinct delineation of successive revolutions, empires or dynasties. In any other supposition, the interminable labyrinthine expositions that have been volunteered from every quarter for each separate beast, each row of teeth, each pair of wings, each distinct horn of this marvellous picture seem one and all devoid of practical working value. Daniel's concreteness and particularity of expression point him out as an oriental; his

¹¹ *Ibid.* vi, 17, 18.

¹² With the text placed in this, its proper perspective, it is not clear that the Book of Enoch plays, or is needed to play, such an important rôle in individualizing the Son of man, as is sometimes represented.

¹³ *Dan.* vii, 12.

imagery is borrowed from Babylonian environment; his religious convictions are on the canvas of Davidic and Isaian predictions; his visions and revelations are from God. His personal contribution to Old Testament prophecy in the present instance consists in having brought out in bolder relief a divine promise that for the time seemed to many of his fellow-exiles in captivity, impossible of fulfillment. The eternal throne of David,¹⁴ the supremacy of his native land and the race elect, had either prematurely ceased or had been so violently interrupted that no human eye could see the outcome. Yet God was directing all, and the prophet's unswerving faith in Him procured illumination and vision of a glorious future conquest in which the "Son of man," the "woman's seed" should crush the serpent's head forever. The new oracle is the direct correlative of the protevangelium. It forecasts the final evolution in the age-long series of providential interventions that began with the Immaculate Conception.

* * *

Attempts to substantiate even the partial fulfillment of this prophecy in the life of Christ are futile. Jesus did not carry out any one of its terms. He did not come in the clouds of heaven. Instead of receiving a kingdom already established, He founded one,¹⁵ and this, while yet in its infancy, He handed over to vice-gerents. He continues to exercise an invisible supremacy, but the Son of man in Daniel was as visible as the animals he crushed. Moreover, at no period of history could it be truthfully said that "*all* peoples, tribes and tongues" were visibly serving Him.

If there had been any obvious intent on our Lord's part to correspond during His earthly life or in militant Christendom with the requisitions of Daniel, surely St. Matthew, whose method of apologetics is saturated and dyed in prophecy, could not have overlooked it. Add to this that St. Stephen¹⁶ and St. John the Evangelist,¹⁷ although beholding the Son of man in glory, do nowhere testify that He *had* come "with the clouds."

¹⁴ II Kings, vii, 16.

¹⁵ Apoc. i, 6.

¹⁶ Acts, vii, 55.

¹⁷ Apoc. i, 7.

The latter, on the contrary, announces over sixty years after the ascension, that He is still *going* to come (*ἔρχεται*).

Why then did our Savior from first to last of His public career call Himself "*the Son of man*"? The title occurs thirty-one times in St. Matthew, fourteen times in St. Mark, twenty-five times in St. Luke, twelve times in St. John, and always on *His* lips.¹⁸ From these passages critics deduce that our Lord applied the title to Himself on approximately forty or forty-two recorded occasions. The designation was not used by the disciples until after the ascension because, doubtless, they were, like their contemporaries, extremely tardy in grasping the allusion to Daniel. At first they very likely comprehended through it little more than a vague and humble profession of Christ's love for lowliness and the holy.

In the popular imagination, made fervid by a mass of apocalyptic literature and utterances, the ideas of the Son of Man and His kingdom were most diverse, not to say, material and gross. As a consequence, nobody felt that Jesus was he. It was not uncommon for prophets to assume strange names, perform symbolic actions or do unheard-of "signs," and Bar-nasha passed among the multitudes as "the prophet from Nazareth of Galilee."¹⁹ His reputed origin was supposed to stand against His messianic character.²⁰

* * *

The disciples were the first to receive any intimation that the Master's favorite title, Bar-nasha, had to do with the Danielic Bar-enash. As far as historic evidence is available, there was perhaps nothing in the life of Christ that would have led an impartial observer to identify Him with *the Son of Man* aside from His own word. So true is this that when Jesus began latterly to inculcate belief in the obscure prerogative as belonging to himself, the masses reasoned against Him: "We have heard out of the Law that the Christ (Messias) abideth forever; and how sayest thou: 'The *Son of man* must be lifted up, (*i. e.*, crucified)' Who is this Son of man?"²¹ Certainly, not the one with whom Daniel has familiarized us!

¹⁸ Cfr. Lesêtre in Vig., D. B., s. v. Fils de l'homme.

¹⁹ Mt. xxi, 11.

²⁰ John, vii, 41.

²¹ John, xii, 34.

This reply leaves no doubt as to a persuasion regarding the messianic character of Daniel's Son of man, and from this state of mind it follows that, had Jesus at any time openly maintained His Messiahship, He would simultaneously have imposed belief in His *character* of "Son of man," but He refrained. As late as the third year of the public ministry, when the disciples with Peter as spokesman confessed the Messiahship,²² they were first of all commended, then rigorously hushed. Commended: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven." Hushed: for "He commanded His disciples that they should tell no one that He was Jesus, *the Christ*. . . ." ²³

* * *

The motive of this mysterious secrecy grows palpable in the history of the passion. In illegal convocation, held at a forbidden hour, for an unjust cause, the high-priest Caiaphas who, as judge, was not entitled to accuse, adjured the divine prisoner "by the living God" to tell if He were Christ, the Son of God. Son of God, Son of David, Son of Man, Messias (or Christ),—all were intercommunicable titles, so that Jesus was not held to be evasive when He answered: "Thou hast said it. Nevertheless, I say to you, *hereafter* you *shall see* the *Son of Man* sitting on the right hand of the power of God, and coming in the clouds of heaven." ²⁴

Three days previously, Christ had privately uttered the same prediction to His disciples.²⁵ He had been listened to with silence and submission. But now these have fled; one of them is denying Him; and the high-priest, rending his garments, exclaims: "He hath blasphemed, what further need have we of witnesses?"

Caiaphas gloated on his success. He had taken the initiative in proclaiming the expediency of sacrificing one man for the nation,²⁶ and when every ruse had failed to ensnare Christ in

²² Mt. xvi, 14-16; Mk. viii, 27-29; Lk. ix, 18-20.

²³ Mt. xvi, 20; Mk. viii, 30; Lk. ix, 21.

²⁴ Mt. xxvi, 64; Mk. xiv, 62.

²⁵ Mt. xxiv, 30; Mk. xiii, 26; Lk. xxi, 27.

²⁶ John, xviii, 14.

speech, he resolved to play alone the fatal part in the unjust aggression. He had shared in the strong suspicion agitating the masses when they demanded: "Who is this Son of Man?" Yet, unlike the populace, he had determined in advance that any claim laid to the title *under its Danielic aspect* by "the Prophet" now before him, would be an outrage. He dared not make the charge so long as Jesus refused to commit Himself; but on perceiving the silence broken, he cried out to the witnesses: "Behold, now you have heard the blasphemy. What think you? They answering said: He is guilty of death."²⁷

This most solemn deposition of our Savior, elicited in such perilous circumstances has as strong a claim to be construed in its most obvious sense as the Eucharistic discourse at Capernaum. It is a frank avowal on the part of Christ that, while He is the Son of Man, He has *not yet* fulfilled the oracle of Daniel. It is He who *will* come on the clouds, not who *has* come. Why then should so much energy be expended in crowding four symbolic kingdoms,—just four and no more,—into the period between Daniel and the birth of Christ, in order to make room for an immediate fifth, the complete consolidation of which Christ himself postpones to the end of the world?

Daniel presupposes the kingdom in existence before the day of triumph, but he is impenetrably silent about its founder or foundation. This is the circumstance that enabled our Lord, without coming into direct collision with the people or the authorities, to identify Himself as Bar-nasha even while establishing the kingdom. The kingdom is the Church. It was founded as "the kingdom of heaven,"²⁸ "the kingdom of God";²⁹ whose members are called "to be saints";³⁰ whose founder and finisher are one.³¹ The organization of this everlasting world-power was Christ's life-work, and is the central, necessary, unifying idea of all we know about Him. Its growth, progress and development He forestalled, but only as distant

²⁷ Mt. xxvi, 65-66; Mk. xiv, 63-64.

²⁸ Rom. viii, 28.

²⁹ Mt. iii, 2; v, 3, etc.

³⁰ Apoc. i, 6-8.

³¹ Mk. i, 15, etc.

harbingers of a sublime destiny. The "saints" in Daniel are "the elect" in the gospel, and all these must be gathered into the kingdom *before* "the sign of the Son of Man" will appear.

Meanwhile, St. John, who seems to have understood in this light "the times of life" allotted by Daniel to the wicked "for a time and a time," interposes turmoil, and travail, and persecution, and affliction, woes without stint or number, leaving to the end of them all the triumphant voice that issues forth from the throne: "Behold, I make all things new."³²

It is in the "regeneration" of heaven and earth that Barnasha will come again, surrounded by the disciples on their twelve thrones.³³ Just why the key to the situation and to the promises, was so effectually withheld from publicity until the last days of the Redeemer's mortal career, was owing to His intimate knowledge of the hearts and passions of His adversaries. The event showed conclusively that any premature announcement would have precipitated the final crisis and, humanly speaking, would have cut short the "Father's business" which He had come on earth to do.

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³² Apoc. xxi, 5.

³³ Mt. xix, 28

"ETHNA CARBERY": A WOMAN WHO LOVED IRELAND.

Of all those who have come to Erin and been won to her—and their name is legion—few have been more deserving of mention than she who wrote under the *nom de plume* of Ethna Carbery. Few have proven themselves more loving, more loyal, or more optimistic. Her heart she devoted to the cause of Ireland and her spirit was ever courageous and ever hopeful. She served that cause with her pen. She was instrumental in keeping many a soul keen to the charms of the old ways, whether amid the strife and troubles in foreign lands or amid the seemingly endless and purposeless struggle on bare hills; and she awakened in many an alien heart a feeling for the lure of the green sod.

There have been many, in times past, who have come from afar and been won to an idea or an ideal. There have been many who have bent mind and heart and pledged their hands to work toward what they deemed a great and worthy purpose. To forget one's own petty and inconsequential, selfish desires, to be willing and ready—nay, eager—to make definite sacrifice for a belief, perhaps even to make that sacrifice—this as actually wonderful to think upon and to realize as true. And so, it is interesting to read, in the case of Ethna Carbery, her own statement in a poem entitled *The Reason Why*:

Because you brought the hills to me—
The dear hills I had never seen,
All sweet with heather down the braes,
And golden gorse between—

Where sings the blackbird in the dawn,
And where the blue lake-water stirs,
And where the slender wind-blown sedge
Shakes all its silver spurs.

Because you loved the country ways,
Whereon your happy feet were set.
Nor was the calmness of your days
Stirred by one vexed regret.

But in your ever kindly word
I heard my unknown kinfolk call
My roving heart to find its rest
Afair in Donegal.

She journeyed to Ireland, married a true Irishman, and at once became one of the people. When the liking for the land grew upon her she felt that she must be of it—it was a call that none could resist. The call of the blood in her veins—the call from half-forgotten Irish ancestors—was too strong to deny. Her heart knew it had found its home, her mind saw before it a work to do. She remained, to live with the quiet Irish folk, for there she knew contentment, and she joined herself to the roll of Ireland's adherents. What more natural than that she should mate herself with one who had lived the life and was saturated with the spirit of the land; who, like herself, loved the charm of the present and looked to more glorious days to come. She was but coming into her own.

Suppose, my reader, an orchestra were to play a piece of music—a piece of music in which three separate and distinct themes appear, give place, and re-appear in turn, and ever again fuse to give a mingled strain. Such would be the type of the writing of Ethna Carbery and the three moods which, successively and in conjunction, rule her hand upon the lyre, are moods of her own love for the things of nature, the true Irish patriotism, and the passionate love of man and woman.

The purple moorlands, the blue loch, the call of the cuckoo in the spring, the hills, the sweet bird voices, the quiet green hollows, and the companionship of the Gentle Folk—these conspired to lure her heart to a love for the wind-swept heather and the gray glens of Donegal. The attraction was partially the attraction of nature and partially that of the spiritual heritage of Ireland. The poems entitled *In Tir-na'-n-og*, *In Donegal* and *The Heathery Hill* may be taken as illustrative of Ethna Carbery's love of the out-of-doors of Irish hill country. In each of these there is evinced keen appreciation of every smallest detail.

She looked on the dear sights with a loving eye and her affection moved many to a like enthusiasm. In great masters

of literary productions—in the case of Pope, Wordsworth, Shelley and Keats, for instance—there has been evident a certain definite manner of observing or using the details of nature; the interpretation of one of these poets was highly conventionalized, that of another spiritual and moral, that of another beautiful, inspired and figurative, that of another utilitarian, for building gorgeous and varied vegetation into beautiful backgrounds. Each of these four had a distinct way of looking at the life of the world; we can formulate from the works of each a definite theory of nature interpretation; but we can do no such thing in the case of Ethna Carberry. Her view was ever simple and direct—it was born of an appreciation unaccompanied by theory. Thus it is that we can say of her, first and last, that she loved what she saw for its own sake. Beauty in still life called up in her mind no associations; she built no elaborate analogies; she merely spoke of what pleased her in a tone of awed admiration. That is all, yet, is not that enough? Her little sketches of nature are marvelously suggestive. To read is to see and feel.

Ethna Carberry's was a very distinct though a very limited genius. The very simplicity of her vision precludes the possibility of discussion. There are no ideas to discuss, there are no complicated interpretations to analyze, over which to enthuse, or with which to disagree. Thus, we have little to say. We can merely state the chief characteristics of her work and mete out a proper proportion of praise. We would that each reader of this paper would go through the three volumes of her published works¹ and personally come into contact with her mind and spirit.

Ardent Irish nationalists can never forget the past of their country; and this woman was alive to the beauty and splendor of the old times. In prose and song she celebrated the dim and far-off days. The volume called *In the Celtic Past* comprises a number of hero tales, tales of adventure, of love, of legend and myth, tales which reveal the very heart of the ancient race.

¹ *The Passionate Hearts*, *In the Celtic Past*, and *The Four Winds of Eirinn*, all issued in America by Funk and Wagnalls, of New York.

Among the poems included in the complete collection in *The Four Winds of Eirinn* we find many that dwell on Irish history and legend. *The Shadow House of Hugh, Niall Glen dubh to Gormlai* (A. D. 913), *The Betrayal of Clannabuidhe* (Belfast Castle, Nov., 1574), *Brian Boy Magee* (A. D. 1641), Hugh O'Neill, Moorlock Mary, Donal McShan of the curses, who took the garrison of Liscallaghan, Oct. 23, 1641, *Rody M'Corley* and innumerable other heroes of Irish history and folk lore are subjects of stirring poems, Niamh, the enchantress with "wind-blown flying hair" of whom Mr. Yeats has found pleasure and profit in writing, forms the theme of a superb piece which for sheer haunting magic and beauty of mood surpasses the work of the leader of the so-called Irish Revival. Ethna Carbery wrote a splendid, inspiring *New Year Song* for 1898—the centennial year of what was probably the most disastrous Irish Rebellion, and she wrote another bravely-optimistic piece called *In Glengormley*, which ends:

Lift your sad eye to the hills, mavourneen
Where true hearts yearn for the gray to be;
The gold dawn flushes your grey sky over,
God's Sun will soon shine on you, Gramachree.

Two patriotic pieces, *Shiela ni Gara* and *Mo Chraoibhin Cno*, ought to be ranked among the best Irish poems ever written. Here we find strong spiritual courage amid material defeat. And what an inspiration! One cannot but be courageous in writing to a people to whom it could be said: "In lands and cattle—all things of a day—you're very poor; but rich beyond a miser's dream in those that last forever. Your coat is old and faded, but clothes a shining soul—is shabbed and poor, but yet the heart it hides could not be purchased with the gold of Spain. Your cabin on the mountain bleak is poor and lowly, wind-swept, but its hearth is warmed by fire from heaven."

The present writer has a little theory, which he has several times stated, that it is not Mr. Yeats and his followers who yearn for, and take pleasure in, a vague and indefinite beauty of the past, but that it is rather a group of young writers of the last decade-and-a-half who truly represent in a literary fashion

the spirit of the present-day Irish Revival. These do not merely bring Irish fashions and fanatasies into English literature, but stand facing forward through embattled mists—loving Ireland, serving her, and remaining ever hopeful. Ethna Carbery is one of their number. Many a person has voiced the thought, but none more directly, or more nearly applicable to our purposes, than a writer of the *New York Sun*, who remarked concerning some of Ethna Carbery's work: "Nothing in the new Irish Revival is more Irish than these books."

Lionel Johnson had this high courage for the cause of Ireland as no other writer of this century—Lionel Johnson, who dreamed of a "flaming and celestial way afar from our sad beauties," and who looked to see "some lightning glory fire the Gael." Ethna Carbery comes very close to him in her optimism and courage of patriotism, and she has the great advantage of being more truly Irish in other characteristics, of knowing the Irish life better, of really feeling the things which he had to learn. Though stirred by no deeper love and though holding no higher hope, she was in a position to know better than he the heart of the people of whom she wrote, and she has said:

. . . . Shiela ni Gara, why rouse the stony dead,
Since at your call a living host will circle you instead?
Long is our hunger for your voice, the hour is drawing near
Oh, Dark Rose of our Passion-call, and our hearts shall hear!

The poem *Mo Chraoibhin Cno*² shows this patriotism in its highest mood and in it the poetess has linked past with future in a brave aspiration. The life of the Island breathes through its lines and wakes to action with the moving rhythm.

MO CHRAOIBHIN CNO!

A sword of light hath pierced the dark, our eyes have seen the Star:
Oh Eire, leave the ways of sleep new days of promise are;
The rusty spears upon your walls are stirring to and fro,
In dreams they front uplifted shields—Then wake
Mo Chraoibhin Cno!

² Mi chreeven no, "My cluster of Nuts"—"My brown-haired girl, i. e., Ireland.

Afar beyond that empty sea, on many a battle-place,
Your sons have stretched brave hands to death before the foeman's face—
Down the sad silence of your rest the war-notes faintly blow,
And bear an echo of your name—of yours
Mo Chraoibhin Cno!

The silver speech our father knew shall once again be heard;
The fire-lit story, crooning song, sweeter than lilt of bird;
Your quicken-tree shall break in flower, its ruddy-fruit shall glow,
And the Gentle People dance beneath its shade—
Mo Chraoibhin Cno!

There shall be peace and plenty—the kindly open-door;
Blessings on all who come and go—the prosperous or the poor—
The misty glens and purple hills in fairer tint shall show,
When your splendid Sun shall ride the skies again—
Mo Chraoibhin Cno!

There is one note of regret in the poems of Ethna Carbery, and yet it cannot be charged against her as meaning lack of faith. This note concerns the one thing against which all patriots most inveigh and for which all patriots must be sorrowful, the persistent emigration due to the hard life, poverty and frugality of the country. Many and many a time have Seumas McManus and others voiced opinions against the tendency in strong young men in Ireland to go out of the country in order "to push their fortunes in America." *The Passing of the Gael* is the title of one of the most powerful, and the subject of many, of Ethna Carbery's poems, and that she sorrows at this sapping of the strength of Ireland does not mean that she loses hope. She therein sees more need of urgent action.

The Passionate Hearts is the title of one of Ethna Carbery's books, a collection of stories which have appeared in various magazines. This title may be taken as indicative of the character of her love poems and tales of love. In them is high light or shadow, all of the wonder and the poetry of life amid hard work. Love is a powerful compelling force and a beautiful one. It ends in dreadful tragedy or in happiness eternal and complete; there is no middle ground. The people in her stories "love with a love that is more than love," and her conceptions are all highly idealized.

In the poems there is less of this ferocity and consuming

power of passion and more of the tenderness and delicacy of love. Some rather conventional retrospective verses on *Ann Hathaway* stand out as different from the rest of her work with a rich attractiveness about them. *Angus the Lover* is introduced in a poem of that title, he who ever pursues, "seeking the love that allures":

Thus she ever escapes me—a wisp of cloud in the air,
A streak of delicate moonshine; a glory from elsewhere:
Yet out in the vibrant space I shall kiss the rose in her face,
I shall bind her fast to my side with a strand of her flying hair.

Her conception of love is strong and womanly, yet touched with the delicacy and sentiment of a poetess. The poem opening with the line "Set your love before me as a shield" is a noble expression of what love may mean to one who is loved and who loves deeply.

She looks the facts squarely in the face. Love is impulsive and strong, not weak and merely sentimental. The heart of the woman speaks with conviction and force:

Oh strong man! man of my love!
With eyes of dreams,
Pools of the dusk where move
No starry gleams:
Come from your storm-girt tower,
Come to my side
And sweetly your sheath of pride
Shall break into flower.

When the arrow ends its flight
You will lonely grow
For a woman's kiss in the night
And her breast of snow:
You will reach your arms to the Dark,
And call and cry
As the winged winds sweep by—
But no ear shall hear.

Then again:

Vein o' my heart, can you hear me crying
Over the salt dividing sea?
Maybe you'll think 'tis the wind that's sighing—
But it comes from the Heart O' Me,
The heart o' me.

Her lines are noble and inspiring; ennobling and beautiful when she speaks of love amid the beauties of nature in the Irish hills. To be sure, this is of the earth earthy; and yet even in what are strictly "love poems" we are often made to feel that he who loves is in touch with eternity, so high does her thought lift us from the common touch of common things. She is an idealist of a high order.

This is the work of Ethna Carbery. Whether she sings or writes of nature, of Irish hopes or of love, or whether, as in the piece on *Glen Maylena*, for instance, she combines all three—her work bears marks of distinct genius. She chose a limited field in which to write; she who could have done greater work in broader meadows of poesy, consecrated herself to the support of the cause she loved. Yet, here she found "Gold, the gold of a vision which angels cannot buy."

ELBRIDGE COLBY.

BOOK REVIEWS.

Heinrich Schumacher, Christus in seiner Praeexistenz und Kenose nach Phil. 2, 5-8. I Teil: Historische Untersuchung. Rom: Verlag des Päpstl. Bibelinstituts, 1914. xxxii and 263 pp. Price, 4.50 Lire.

A few years ago the learned author of this excellent book published a splendid work on the famous passage Matth. 11, 22 (Luke 10, 22), a work which was praised everywhere, not only by Catholics, but also and almost even more by the best Protestant scholars, as a model of research and a study of the highest value. The book which is to be reviewed now and which deserves the same praise, is a kind of sequel to it, treating of the most important passage, Phil. 2, 5-8.

The aim of the indefatigable Dr. Schumacher in this work is to find out, whether the ideas of St. Paul on Christ are in opposition to those of the passage in Matthew and Luke spoken of just above or if they agree with them or even furnish a further development. In due appreciation of the innumerable difficulties of the exegesis of this passage the author endeavors first to establish the main interpretations it found from the first centuries up to the present among the Fathers, the ecclesiastical writers and exegetes, Catholic as well as Protestant. This research into the history of the interpretation is the subject of this first volume of his work.

Starting with the first century, he carefully establishes as an undoubted fact, that all the Fathers and ecclesiastical writers up to the fifteenth century and most of the famous exegetes of the later times up to the twentieth century agree in the following three points. First: the words *ὑπάρχων*, etc., suppose the preexistence of Christ; second: the word *μορφή* either means the divine nature or supposes it; third: the words *ἀρπαγμόν*, etc., emphasize the legitimacy of Christ's claiming equality with God. There are only two exceptions, Pseudo-Athanasius and the Ambrosiaster, who refer the *ὑπάρχων*, etc., to the life of Christ on earth and explain the *ἀρπαγμόν*, etc., by diverse hypotheses, but still hold, that *μορφή* means divine qualities supposing the divinity of Christ. This explanation of Pseudo-Athanasius and the Ambrosiaster

seems not to have any other exclusive representatives up to the fifteenth century until Luther resumes it and is followed from there on by quite a few exegetes, both Catholics and Protestants. An entirely different explanation was brought forth in the eighteenth century when Baur and after him many of the most modern critics, following Luther, refer the *ὑπάρχων*, etc., to the life of Christ on earth and explain the *ἀρπαγμόν* by different theories, but deny that in the *μορφή* any relation to the Godhead can be maintained at all.

The whole study excels because of its clearness and thoroughness. A special feature, due to the practical sense of the author is the graphic description at the end of the book by which the reader is enabled to catch the entire history of the exegesis of Phil. 2, 5-8 at a glance.

The language is splendid indeed, the author being a master of a powerful and plastic style. Also the external appearance of the book is good and will lend much credit to the Biblical Institute in Rome which has published it. The price is exceedingly low.

Dr. Schumacher's noble work, which opens the series of Dedications on the occasion of the twenty-fifth jubilee of the Catholic University of America, does honor to the University and is at the same time an effective proof of its helpful appreciation of modern research work in the right spirit, both truly scientific and conservative.

F. COELN.

Alois Hudal, Die religiösen und sittlichen Ideen des Spruchbuches. Kritisch-exegetische Studie. Rom. Verlag des Päpstl. Bibelinstituts, 1914. xxviii and 261 pages. Price, 4,50 Lire.

There is considerable controversy about the time in which the book of Proverbs was written. The traditional view which is commonly held by Catholic exegetes maintain that, if Solomon is not the author, its origin must nevertheless be dated back to his time or at least to the time before the exile. Most exegetes however, especially the Protestant and the rationalists, flatly deny this and claim that the postexilic period down to even the second century before Christ is the time when it came into existence. The arguments alleged to prove either opinion are based chiefly upon the

literary character of the book of Proverbs. The author holding that such literary proofs are doubtful because of the uncertainty of the text as shown by the great discrepancies between the Masoretic text and the versions, especially the Septuagint, and therefore practically useless, aims at establishing the exact conception of the "Weltanschauung" of the Proverbs, *i. e.*, the general complex of religious and philosophical ideas fit to govern the life of the writer of the Proverbs and his time. The question arises whether this Weltanschauung is common to the Jewish people before the exile, or whether it is such that it can be explained only by supposing the influence of Greek ideas of later times.

In establishing the "Weltanschauung" found in the Proverbs the author treats in five chapters (each of which contains several subdivisions) of the religious ideas, the idea of the subjective Chokma, the idea of the objective Chokma, the ethical ideas and finally the eschatological ideas as contained in the book. After a comparative study of all these ideas, religious and otherwise, he reaches the conclusion that nothing in the Proverbs is found which must be considered as postexilic and so he deems it right to keep to the traditional view of the preexilic origin.

The author's studies, though not exhaustive, are very extensive and indicative of his zeal and painstaking application. His style however might generally be a little more direct and condensed here and there, also more correct. Many a foreign word might have been replaced by a better and more expressive German equivalent. But these few remarks and others which might be made touch upon only subordinate matters and should not take from the praise which the author well deserves.

The make-up of the book is good, although the printing is not always perfect, there being quite a few mistakes.

F. COELN.

The First Twelve Chapters of Isaiah: A new translation and commentary. By George S. Hitchcock. London, Burns and Oates, 1912. viii and 210 pages. Price, \$1.25.

The author presents in his work a new translation of the first twelve chapters of Isaiah with a commentary. He is certainly right, when he thinks that the importance of the subject will be questioned by no one, and also that there is no series of passages

better suited to introduce a student to the Old Testament problems of textual, documentary and exegetical criticism. But it may be said right here that it is regrettable that the author does not treat of the following chapters, especially in the so-called Deutero-Isaiah, because they are just as interesting and important and as well suited for critical studies.

In the translation Dr. Hitchcock aims to so render the prophecies as to present the meaning in a form approaching that of the original as nearly as possible. In this he succeeded very well, though in quite a number of passages a different translation might be more congruous. The commentary is sober and simple, but solid, refraining from far-fetched speculations. Generally he endeavors to establish his ideas of a passage by positive statement without refuting explanations contradictory to his. This method certainly has its advantages, but sometimes a digression would surely result in a better understanding of a passage or a deeper conviction of the correctness of his explanation. So, for instance, in explaining the most important passage, Is. 7, 14, there is scarcely a hint at the manifold attempts of modern critics to overcome the difficulties which any explanation presents. The author certainly is justified by Matth. 1, 23, the decision of the Biblical Commission, June 29, 1908, and constant tradition within the Catholic Church, in considering this passage only as a direct prophecy of the Virgin-birth of Christ by His blessed Mother, but we miss with regret—and I think everyone will—the refutation of the other explanations, and also the proof from the context, or otherwise, that just this conception of the passage has to be considered as the only possible or at least the most probable one. In spite of all efforts he fails to prove that “*almah*,” which, according to its etymology means “*adulescentula puber*,” and which in other Oriental languages is commonly used as an euphemism for prostitute and similar persons, can have only the one meaning of virgin in its strictest sense. There is furthermore no sufficient explanation of v. 15, etc., in spite of the fact that its sense is very much disputed. What we have said, however, of the author’s commentary on this point is not intended to imply that the commentary is insufficient. Some might be inclined to regard his method rather an advantage than otherwise. Dr. Hitchcock is not the only one who considers this positive method, avoiding the review and the criticism of contrary explanations as the only right and useful one; not less an

authority than Theodore Zahn purposely and consistently applies the same in his New Testament commentaries.

There is one thing in this small commentary I want to point out, namely, the constant adding of philological and historical references. In modern times and modern countries missionary work which, of course, is of the very greatest importance, wholly absorbs the great body of the clergy. No wonder that there arises the cry for a practical course in Theology as preparation for the ministry. But there are well founded reasons to surmise that this catchword "as practical as possible" in many cases becomes in meaning identical with "as little as possible" and consequently reduces the study of Scripture and the studies preparatory to it to such a minimum as to be entirely useless. And yet, Holy Writ always was, is, and must be the foundation and backbone of sound Theology, its most practical branches not excluded. A fruitful study of Holy Writ, however, supposes a fair knowledge of the Biblical languages and some acquaintance with Eastern history and culture. This very principle is adopted and consistently followed by the author who according to all evidence wrote his commentary not for such students who want to make a special study of Holy Writ, but for such priests who earnestly wish to reach a reasonable and solid understanding of the inspired word of God for practical purposes. And for this he deserves most emphatic thanks.

In conclusion I want to express the sincere hope that the author will present us with the translation of and the commentary on the rest of the book of Isaiah as soon as possible, wrought on the same principles as the one on the first twelve chapters. This commentary together with his work on "The Higher Criticism of Isaiah" would fit admirably in the library of every studious priest, no matter whether engaged in higher studies or in missionary work.

The make-up of the book is good, the price fair.

F. COELN.

The Missions and Missionaries of California. By Fr. Zephyrin Engelhardt, O. F. M. San Francisco: The James H. Barry Company, 1908. 3 vols.

The two thousand pages included in these volumes suggest, sometimes they relate in detail, the story of Franciscan activity in the two Californias. If one consider the apostolic labors of this order

in other quarters of the globe, one must clearly perceive that the preparation of a history of the followers of Saint Francis would be a work of no small magnitude. This task Father Engelhardt has not attempted. His theme, the *California Missions and Missionaries*, treats of only a single phase of Jesuit and of Franciscan endeavor. Yet in this aspect both are important and vast. The industry of fifteen years can not have sufficed for the completion of his undertaking, and it is more than probable that the author was the slave of his pen for twenty winters and the length of twenty long summers. If it is any consolation for all the self-denial implied in this programme, Father Engelhardt can have the assurance that he has prepared a work of great utility, of great interest, and of a high order of scholarship.

The *Introduction* mentions the founding in 1208 of the Order of Friars Minor, a missionary brotherhood more familiarly known as the Franciscans. The discovery of the New World opened up for its spiritual enterprise two boundless continents and a great archipelago, lands peopled by dusky multitudes. Early in their contact with the West Indies two friars furnished food for a band of Caribs, and, to show their impartiality, the savages also devoured a lay brother. Two years after the conquest by Cortés, Franciscans were preaching to his allies, the Tlascala Indians. In their seminaries the sons of Saint Francis were soon training men for the missions in New Mexico, Arizona, Texas, Florida, and California. When the followers of Pánfilo de Narvaez perished in their invasion of Florida, five Friars Minor shared the fate of nearly all his adventurous band. Nevertheless, other Friars came later, and of these fourteen met violent deaths at the hands of the natives.

One who knows nothing of the brotherhood founded by Saint Francis of Assisi is likely to imagine his disciples forever reading printed prayers, toiling over Indian declensions and conjugations, preaching as soon as they could speak one of the native dialects, instructing in the elements of Christianity and so on. All this they did, but they addressed themselves with enthusiasm to tasks which were very different. They gave seeds, cattle, and the implements of husbandry to their converts and instructed them in planting, harvesting, and building. Other missionaries penetrated into regions remote from civilization. By them were explored the sterile stretches of Arizona and New Mexico. In the generations

to come this fatal region was to witness the labors of three hundred and the martyrdom of two score Franciscans. After a brief summary the author discusses the missionary activity in Lower California.

When dame fortune, who sets up emperors and kings, had deprived Cortés of the wealth won in the conquest of Mexico, she led him into the peninsula of Lower California, a waste where few flowers then bloomed. It was in that desolate country that he had hoped to repair his broken fortunes and further to enlarge his fame. Perhaps he still dreamed of Indian empires. About the same time Cabrillo explored the coast beyond the limits of the present State of California. In the Spanish colonies missionary work went hand in hand with exploration. The school books tell of the Spanish thirst for gold, but they do not so often emphasize the hunger for the conversion of human souls.

After treating the voyage of Vizcaino the author describes the period of Jesuit activity, namely, the interval between 1679 and 1767. This section tells briefly of the founding of missions, of Indian massacres, of battles, of conspiracies, of cruel calumnies and withal of a devotion to apostolic duty little short of marvellous.

One comes early upon the record of official interference with the missionaries. In some epochs the instructions sent from Spain were remarkable for wisdom, but in their application to the Indians the good intentions of government were often turned awry. The counsellors of King Carlos III, however, were neither wise nor honorable, for they advised their monarch to an evil course. On June 25, 1767, a little before sunrise, the Viceroy of New Spain published a royal edict issued in the preceding February. That official was himself addressed in the following threatening terms:

"I invest you with my whole authority and royal power that you shall forthwith repair with an armed force—*á mano armada*—to the houses of the Jesuits. You will seize the persons of all of them, and despatch them within twenty-four hours as prisoners to the port of Vera Cruz, where they will be embarked on vessels provided for that purpose. At the moment of such arrest you will cause to be sealed the records of said houses, and the papers of such persons, without allowing them to remove anything but their breviaries and such garments as are absolutely necessary for the journey. If after the embarkation there should be found

in that district a single Jesuit, *even if ill or dying*, you shall suffer the penalty of death. *Yo el Rey* (I, the King)."

Don Francisco de Croix, the viceroy of New Spain, published next day an astounding edict, which provided, "*that the religious of the Company [of Jesus] priests as well as coadjutors or lay-brothers, who have made the first vows, and the novices who desire to follow them, shall be banished from all his dominions in Spain, the Indies, the Philippine Islands, and the other adjoining countries, and that all the property of the Company in his dominions shall be seized.*"

With consequences to us at once familiar and appalling the later rulers of much of Latin America have been accustomed to regard the frugal servants of the Church as fair game. For generations government officials in those countries have obtained their revenues not by laying and collecting taxes, but by the plunder of the defenceless. As one by one the stars vanish before the rising tempest so one by one in the savage American wilderness went out the hospitable rays that streamed from chapel or from mission-house.

In approving the inhuman sentence noticed above, the Marquis declared that he would see himself compelled to use the utmost rigor to impose silence on the voice of indignation in which outraged innocence might cry to heaven. Assemblies, conferences, talks, discussions might bring down upon the participants the military power of New Spain. Soldiers soon stood guard at the colleges of the Society, and when the Jesuits set out for Vera Cruz, acted as escorts. Thirty-four persons died from the hardships of this journey, nine succumbed at Havana, where they had sought a little repose, and others still hurried on to immortality before their arrival in Italy.

Yielding to the threats of the Bourbon kings, Pope Clement XIV dissolved the Society of Jesus in August, 1773. According to hostile historians the Jesuits have influenced the conduct of government in more than one European country. However that may be, in an unhappy hour for the welfare of their order and of the promising Indian civilization, they interfered in the domestic affairs of Louis XV. A Jesuit father had refused absolution to Madame Pompadour unless she broke off her scandalous relations with the immoral King. This disreputable woman then began to plot for the destruction of the entire Company. Her arts and her successes are topics familiar to readers of history. In 1764 the

Society of Jesus was suppressed in France. Flushed with success the Madame and her friends next sought and found a tool in the King of Spain. An ingenious forgery ascribed to the Jesuits drove that monarch to the verge of frenzy. His edict we have seen, but his desire for vengeance carried him still farther. For an account of the subsequent royal conduct the reader must consult a narrative of the Jesuits in North America. In its consequences history records few events more tragic than this interference by courtiers and courtesans with the sublime office of the missionary.

In 1767 by order of the Viceroy and the Inspector-General the Franciscans took up the burdens which the Jesuits had been forced to set down. For one who has not the leisure to read the splendid volumes of Father Engelhardt a hint of the nature of the work of the Franciscans in Upper California will be obtained by a perusal of Father Palou's life of Father Junipero Serra, his ecclesiastical superior, which was noticed in the *Bulletin* for the month of March, 1914. No library, Catholic or other, should be without a copy of Father Engelhardt's great work.

CHARLES H. MCCARTHY.

Studi sull' Estetica, by Romualdo Bizzarri; Florence, Libreria editrice Fiorentina, 1914. Pp. 400.

Owing to the absence of a preface, of a conclusion, of headlines, and of an alphabetical index, it is difficult to indicate the purpose of this book and to analyze its contents. A number of things are found therein which pertain to many subjects, and which one would hardly expect to find under the present title. Yet perhaps this should not be surprising since subjectively the æsthetic feeling is in close relation to all other mental activities, and objectively the existence and nature of beauty is connected with the many philosophical problems on the nature of reality. After a few introductory chapters on present philosophical systems and tendencies, and on various psychological topics referring more or less directly to the æsthetic feeling, the author analyses the nature of beauty, its degrees, its relation in the human mind. Then he passes to art in general, its nature, its relations to science, and its divisions. On the subject of arts in particular, about 150 pages are devoted to poetry and rhetoric; only 40 to the others altogether. The last chapter deals with the criticism of works of art.

The author shows a marked sympathy for Scholasticism, and a general dislike for modern philosophy. But, while many good criticisms of some recent philosophical and æsthetic views are given, the discussion is sometimes marred by the use of epithets which, it is true, show the author's high disdain of those to whom they are applied, but add nothing to the strength of the argument. Nor are we quite sure that the views criticized are always exactly those of the writers to whom they are attributed. At times there seems to be some misunderstanding. These defects, however, do not prevent the work from being a useful one; and because it opens many problems, and offers many good suggestions and criticisms, it will interest the student of æsthetics.

C. A. DUBRAY.

L'Enigma della Vita, e i nuovi orizzonti della biologia, by Dr. Agostino Gemelli, O. M., Professor in the Royal University of Turin; Florence, Libreria editrice Fiorentina, 1914. Pp. xxviii-818.

The first edition of this work, in 1909, was received very favorably, and praised highly even by the opponents of the author's philosophical views. While following the same general plan, this second edition has been revised thoroughly, new chapters have been added, and the most recent scientific results have been taken into account. From 598 pages the book has been increased to 818. The author begins with a general survey of the field, describing the actual condition of biology, its tendencies, the value of the conclusions, and the relations between biology and philosophy. Then he considers successively the two central problems of the origin of life, and the nature of vital phenomena. Finally he endeavors to solve "the riddle of life," and, as the result of his study, is led to admit the definition of life given by St. Thomas: "*Vivere est movere seipsum secundum aliquam speciem motus*"; the two specific characteristics of vital activities being continuity and immanence.

On some points of detail there is room for difference of opinion, but, taken as a whole, this work is a splendid illustration of the true philosophical method, and, within its field, a proof of the vitality of Scholastic principles, and of their agreement with most recent empirical research. The scientific information is sure, abun-

dant, up-to-date, and offers a firm basis for the philosophical conclusions which rest on it. The philosopher finds in the text a clear and methodical presentation of the facts, and is thus enabled to follow the author's line of argument. The student of natural science finds in the foot-notes a wealth of references which may guide him toward a deeper research in the domain of biology. Readers of this work, be they friends or adversaries of neo-Scholasticism, will have to admit the author's fairness in dealing with facts and theories, and to reckon with his interpretations. The scientist will certainly see that science inevitably leads to philosophy, and the philosopher that philosophy must be deep-rooted in science. Both will be interested by Dr. Gemelli's book, and will derive great profit from reading and studying it. This work makes us await eagerly the more general studies which the author announces in the Preface, on a spiritualistic conception of the universe.

C. A. DUBRAY.

Waninger, Dr. Karl. Der sozial Katholizismus in England.
Volksvereins-Verlag, M. Gladbach, 1914. Pp. 139. 1.85 M.)

This monograph is one of a series published by the Verein für das Katholische Deutschland. It presents both a brief account of the revival in England of the insistence on the application of true Catholic principles in industrial and social relations, and a summary of the present activities and programme of the resultant Catholic Social reform movement. To those acquainted with the admirable work of such English organizations as the Catholic Social Guild in promoting the study of industrial and social problems on the basis of sound guiding principles and in actively supporting voluntary and statutory measures for the betterment of the conditions of employment and of living of the wage-earning population, the chief value of this monograph lies in the suggestive historical outline of the teachings and influence of the leaders of English Catholic thought during the past century on the ethical aspects of economic relationships. But for those who are not in touch with the ideals and practical work of these organizations, the brief exposition of their aims and activities with which the monograph concludes is quite as valuable and stimulating.

The historical account occupies two-thirds of the monograph. The familiar facts as to the destruction of Catholic corporate organizations in the reigns of Henry VIII and Edward VI and the gradual transition in economic policy from the social ideals of the Middle Ages to an economic individualism more in keeping with the individualistic tendencies in the theological thought of Protestantism are briefly recounted. The first counter force is found in the influence, greatly emphasized by the writer, which was exerted by the Oxford movement through its reaction against individualism in industrial as well as in religious matters and its harking back to the pre-Reformation insistence upon moral obligations in economic relations. A tremendous forward impulse was a little later given by the teachings and works of Cardinal Manning, and to these the author devotes relatively large space. Special mention is also made of the principles and proposals advocated by Archbishop Bagshawe of Nottingham. A few pages on the growth of like movements, based on Christian principles, in the Anglican church and within the non-conformist bodies conclude the historical résumé.

The fundamental principles on which the present day programme is based and the programme itself are set forth in outline at the beginning of the second division of the book and the remainder is given over to a description of the constitution, aims and activities of the several organizations included within the movement. The principles are marshalled from such writers as the late C. S. Devas, Mgr. Parkinson, and our own Rev. Dr. Ryan. The programme includes the establishment by law of minimum wage rates and the maximum number of hours of labor, the encouragement of trade unions and joint agreements between unions and employees, industrial training, improved housing and Poor Law reform. Among the organizations the fullest treatment is necessarily given the Catholic Social Guild, which was established in 1909 for the publication and distribution of social reform literature, for the promotion of the study of the social sciences, and for the general unification of Catholic effort for the improvement of industrial and social conditions. The reasons which called forth the organization of the Guild, its work, its rapid growth and the very encouraging results it has obtained are brought together here in convenient compass, largely from the Catholic Social Year Books and the Annuals published by the Guild itself.

There is little that is new in this monograph, nor does any sec-

tion of it present an exhaustive treatment of the topic dealt with therein, yet the book as a whole impresses us as well worth while as a clear synthetic presentation of an important series of activities for readers in other lands than the one described. It leads one to hope for a similar treatment in English of this movement, at least of its recent developments, for wide circulation among American Catholics. The monograph contains a bibliography and is well indexed.

DAVID A. McCABE.

PRINCETON UNIVERSITY.

Card. D. Falconio. I Minori Riformati negli Abruzzi. Roma. Tipografia Nazionale, 1913-1914. 3 vols. Vol. I, pp. cviii + 282; Vol. II, pp. 391; Vol. III, pp. xiv + 524.

Almost thirty years have elapsed, Cardinal Falconio tells us, since he began to collect materials for the work before us: its completion has been retarded in consequence of the more immediate duties which have devolved upon His Eminence since 1884. And, indeed, the wonder is that the author could find time to continue and complete such a work at all in addition to his other manifold labors and activities. As its title implies, Cardinal Falconio's work deals with the history of the Franciscans in the Abruzzi. The first volume opens with an Introductory chapter in which, after describing (pp. xvii-xxiv) the origin of the Franciscan order, His Eminence discusses (pp. xxv-xlv) the Apostolate of the Friars Minor. He then (pp. xlvi-lxxxvii) gives a brief sketch of the history of the order with more special reference (1) to the division of the Friars into two great branches, known respectively as the Observants and the Conventuals, (2) to the new reform within the order called *La Piu Stretta Osservanza*, (3) to the union of the different families of the Observance under Leo XIII. This general outline is followed by an account (pp. xci-cviii) of the establishment of the Franciscans in the Abruzzi in 1215, and of the progress of the order there up to 1592. These introductory pages are full of interest and, though they contain little that is new, are really necessary to a proper understanding of the subject with which these volumes are more particularly concerned—the work of the *Riformati* or Friars Minor of the Strict Observance belonging to the Province of St. Bernardine in the Abruzzi.

The foundation of this famous province and its history from

1592 up to the time of the "general suppression" of 1866 is dealt with in the first volume (pp. 7-257), several documents of importance referred to in the text being given *in extenso* as an appendix (pp. 261-276). The second volume is divided into four parts. It contains I, a continuation of the history of the Province of S. Bernardine from 1866 till 1897 (pp. 7-215); II, historical sketches of the different priories of the Province from its foundation up to 1898 (pp. 221-300); III, a synoptic table of the Superiors who governed the Province in question from 1592 to 1897 (pp. 303-359); IV, a chronological list of all the Provincial Superiors in the Abruzzi from 1218 to 1914 (pp. 363-385). The third volume comprises (pp. 1-471) a series of biographical sketches of 203 friars belonging to the Province of St. Bernardine who became renowned for holiness or learning. As an appendix there is a succinct account of the principal Franciscan happenings through the Abruzzi from 1897 to the present year. There is also an excellent Index covering twenty-three pages and the thirty-five illustrations from photographs which adorn the work are admirably reproduced.

Such is a bare outline of the contents of the volumes before us which may well serve as models for other works of the same class. The Friars Minor in the Abruzzi have been fortunate, indeed, to find their historian in Cardinal Falconio who to a warm and loyal affection for his old Province, brings a rich store of well-sifted knowledge which he uses with judicious care. For the love and diligence His Eminence has expended on these volumes, he deserves the gratitude of all those who are interested in the subject of which they treat. In publishing the present work he has done a service and given an example which it would be unbecoming to forget. If similar books were written about the other religious orders in Italy, the task of the historian in that field would be much simplified.

PASCHAL ROBINSON, O. F. M.

The Mediæval Mind. A History of the Development of Thought and Emotion in the Middle Ages. By Henry Osborn Taylor, Litt. D. In two volumes. Second edition. Macmillan and Co., 1914. Vol. I, pp. xvii + 603. Vol. II, pp. viii + 620.

For some years past, the yearly output of really informing work on the Middle Ages has been steadily increasing. And what is,

perhaps, the most encouraging sign of this upgrowth of interest in "Mediævalism," is the evidently more serious character of the work produced; for this shows both a praiseworthy enterprise on the part of the publishers concerned and a raising of the standard of interest amongst the reading public. The appearance of a second edition of Dr. Taylor's *Mediæval Mind*, which was one of the great successes of the year 1911, as a case in point. Of the many recent books which mark the revival of interest in "Mediævalism," it is hardly too much to say that this is the most suggestive as well as the most stimulating. Indeed, no other work that we can call to mind, published in English, surpasses the one before us as a help to the study of the tendencies and general trend of mediæval thought and life.

In his Preface Dr. Taylor insists that a realization of the power and import of the Christian Faith is needed for an understanding of the thoughts and feelings moving the men and women of the Middle Ages, and for a just appreciation of their aspirations and ideals. With this *proviso*, the author traces the development of intellectual energy and the growth of emotion through the Middle Ages and he does not stray from his quest after those human qualities which impelled the strivings of mediæval men and women, informed their imaginations, and moved them to love and tears and pity. In the nearest approach to popular form that such a subject admits, the volumes under review present a singularly discerning and dispassionate introduction to the study, not only of the mediæval mind, but also of what may be called the more informed and constructive spirit of the mediæval time.

We cannot deal here as completely as we could wish with this really important book. It must be enough to say that we give this new edition of Dr. Taylor's work a hearty welcome. The book has been carefully reconsidered throughout, and some statements have been changed or amplified. A new chapter has been introduced upon the Towns and Guilds and the Crusades, regarded as phases of mediæval growth. Taken as a whole, the *Mediæval Mind* is in every way worthy of its subject. It is a work of a type that is sorely needed and should take the place of much of the recent literature on Mediæval Europe which has but little to commend it except its good intentions.

PASCHAL ROBINSON, O. F. M.

MISCELLANEOUS.

Apostolic Letter of Our Holy Father, the late Pope Pius X, in favor of the National Shrine of the Immaculate Con- ception.

Many thousands of Catholic women in the United States who have taken so generously to heart the great work of the National Shrine of the Immaculate Conception at the Catholic University, will be delighted to read the beautiful apostolic letter of our late Holy Father, Pius X, given to Bishop Shahan on the occasion of his recent visit to Rome. When Bishop Shahan laid this great religious project before the Holy Father, in the presence of Cardinal Gibbons and other distinguished ecclesiastics, the Holy Father was visibly pleased and declared that not only would he commend the new Church to the generosity of the Catholic people of the United States, and particularly to all Catholic women, but that he would also be pleased himself to subscribe towards the erection of this splendid national monument. And he was as good as his word, for he was graciously pleased to hand to the Rector of the University the large sum of four hundred dollars as his personal gift towards the Shrine. On this occasion he encouraged greatly the Rector of the University to pursue steadily the completion of an edifice which would at once be a most noble monument in honor of Mary Immaculate, the patroness of the Catholic Church in the United States and of the University, and would also accommodate the growing student body of the University, while furnishing a religious center for the great public events, which now take place at the University with increasing frequency. Much interest attaches to this apostolic letter of Pius X, as it is probably one of the last great public documents to which he affixed his name. Following is the text of the letter.

To Our Beloved Son, James Cardinal Gibbons, of the title of
Santa Maria in Trastevere, Archbishop of Baltimore.

Pope Pius the Tenth.

Beloved Son: Health and Apostolic Benediction;

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active

charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly we esteem this project we need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful minds at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this church, and may her motherly eyes watch day and night over the Catholic University at Washington!

Meanwhile as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, and your Clergy and faithful, with all Our heart, the Apostolic Benediction. Given Rome at St. Peter's, the 8th day of July, 1914, the 11th year of Our Pontificate.

PIUS X.

The New Sisters' College.

With the erection of a residence for the Sisters of Divine Providence on Bates road between Sixth and Seventh streets northeast, now in course of construction, the foundation has been laid for the establishment in this city near the Catholic University of one of the most extensive institutions in the world for the higher education of sisters and women teachers in the Catholic Church.

It is estimated that one hundred buildings will be included in this cloistered city, which is calculated to give domicile in the future to about two thousand students, and is to cover a tract of

fifty-seven acres. Approximately \$1,500,000 will be the cost of the buildings, exclusive of fixtures, furnishings, etc. The institution will be known as the Sisters' College, and the plan has the sanction and blessing of the Pope.

The site of the proposed college touches the property of the Catholic University on the northeast and is separated from it by the Metropolitan Branch of the Baltimore and Ohio Railroad. The projected MacMillan boulevard connecting the District parks will, if present plans are carried out, run along the northern border of the university grounds and the southern end of the Sisters' College grounds.

The oblong tract of rolling country chosen as the site lends itself naturally to a division of the buildings into two groups, one of academic buildings approached directly from the boulevard, and the other group of community residences for the various religious orders.

In conjunction with both groups, there are minor divisions, one for the faculty of the Sisters' College, and one for the refectory and school of domestic science and administration. In addition there will be a small group of service buildings consisting of an electric power house and stables. Around the entire tract will be a high stone wall.

F. V. Murphy and W. B. Olmsted, the architects, have selected the Italian renaissance style for the academic group of buildings, and the Spanish mission style for the dwellings. The southern extremity of the tract, which has been selected for the academic group, is of sufficient elevation to give a magnificent view of the city. The chapel will be the dominant figure of this group and will cost approximately \$200,000. The other buildings, it is estimated, will cost between \$50,000 and \$75,000 each. Fronting them will be a heroic statue of the Virgin Mary.

The residences will be so arranged that they may be reached by the same approach as to the academic group. They will stand on a broad plateau surrounding an extensive campus.

It is proposed to use hollow tile or brick, with stucco finish, and to roof the buildings and porches with tiles of rich tones of red and deep green, which will blend harmoniously with the natural surroundings and the simple treatment of wall surfaces. Two large apartment houses will stand on opposite sides of the campus, and on each side of them extending around the campus

will be erected the smaller dwellings, each two stories high and containing accommodations for six or eight sisters.

As a protection against severe weather the subdivisions of community dwellings will be joined together by means of covered passageways in a way to create a complete cloister for each small group and enable secluded gardens to be laid out. In this manner it will be possible to isolate certain portions of the main group, while also making it possible to introduce a highly satisfactory scheme of landscape development.

Commencement Exercises, 1914.

The twenty-fifth annual Commencement of the Catholic University was held on Wednesday, June 17. His Excellency, the Apostolic Delegate, presided, and the address to the graduates was delivered by Hon. Hannis Taylor, former Ambassador of the United States to Spain. Degrees were conferred on 126 candidates, including the Doctorate in Philosophy which was received by Sister Mary Katherine of the Order of St. Benedict.

From the introductory statement made by the Vice-Rector, Very Reverend George A. Dougherty, we select the following items as indicating the growth of the University within the past year.

The flourishing condition of the University, on its material side, is obvious even to the casual observer. But this is simply the outward manifestation of the progress that has been made in its organization and its academic activity. Thanks to the earnest interest of His Eminence, the Chancellor, and to the untiring efforts of the Rt. Rev. Rector, the year that is closing has been the most prosperous in our history.

There has been a steady advance in the number of students, with the result that we now have 400 students registered in the schools of the University, and, including the Summer School and the affiliated colleges, a grand total of 1,175. This increase in the number of students has naturally entailed a corresponding increase in the number of instructors, so that the teaching staff now includes 72 instructors and professors.

I take this occasion to thank the professors and instructors of the University for their zealous attention to the regular work of the Departments, for their co-operation in other lines of activity,

whereby the University is extending its influence to all our Catholic schools and is taking its part in the general progressive movements of higher education in the United States.

I take pleasure in announcing the following promotions and appointments.

Dr. Frank O'Hara has been advanced from the position of instructor in economics to that of Associate Professor of the same subject.

Rev. Patrick J. McCormick from instructor in Education to that of Associate Professor of the same subject.

Dr. Francis J. Hemelt from instructor in English to Associate Professor of same subject.

Mr. George A. Weschler from instructor in Mechanical Engineering to that of Associate Professor of same subject.

The following instructors were appointed during the past year: Rev. Sigourney W. Fay, in Liturgy; Rev. Paschal Robinson, O. F. M., in Mediæval History; Rev. Dr. Henry Schumacher, in Sacred Scripture; Rev. George M. Sauvage, in Psychology; Mr. James Hartnett, in English; Mr. Leo Behrendt, in German; Mr. Thomas H. Carter, in Electrical Engineering; Mr. M. X. Wilberding, in Mechanical Engineering, and Mr. Albert Bibb, in Architecture.

For the coming year, I wish to announce the appointment of Rev. Filippo Bernardini, S. T. D., Instructor in Canon Law; of Rev. Peter Guilday, Instructor in Ecclesiastical History; George J. Brilmeyer, in Biology; Mr. Henry E. McCausland, in Civil Engineering, and of Mr. Frank X. Burda, in Physics.

It will be of interest to note that the work undertaken by the University in behalf of our teaching communities has grown to such an extent during the past three years that the Trustees of the University felt justified in giving what was hitherto known as Teachers College a distinct organization and incorporation, in consequence of which this institution, with its Board of Directors, is henceforth to be known as the Catholic Sisters' College. In this connection it is my pleasing duty to express the thanks of the University for the hospitality and many kindly actions of the Sisters of St. Benedict, on whose grounds the College has been located from the beginning.

On the material side you have doubtless noticed various signs of improvement. I refer specifically to the new structure which is to serve as a Dining Hall and also as residence for graduate stu-

dents. Quite near this new building you will see the foundation now being laid for a Chemical Laboratory. This new building is by no means a luxury. It is a pressing necessity, arising out of the fact that the rooms in this Hall, hitherto occupied by the Department of Chemistry, are altogether inadequate. The University has found itself obliged to provide accommodation for the growing number of students who include chemistry in their course of study.

Another very urgent need, a need that has been felt for many years, will soon be supplied. I have in mind the University church, which is to serve not only as a place of worship for the members of the University, but also as a National Shrine in honor of Our Blessed Lady, under the special title of her Immaculate Conception. It has been very gratifying to observe the widespread enthusiasm with which the announcement of this project was received. From all parts of the country there has come a hearty response to our appeal for funds, both from clergy and laity, and, what is still more encouraging, the very mention of a National Shrine in honor of the Blessed Virgin has called forth extraordinary manifestations of faith and devotion and reverent love to the Mother of God. The Holy Father himself, on learning of this plan from the Rt. Rev. Rector, spontaneously gave a splendid contribution, which is a tangible and unmistakable expression both of his zeal for the honor of our August Patroness and of his paternal interest in the welfare of the Catholic University. It is fitting on this occasion that we should return our thanks to the Sovereign Pontiff for his generous aid and for the many marks of good-will that he has given to the University. The task of collecting the necessary funds has been taken over by the Catholic ladies of the United States, and is being steadily accomplished. To them, and to all who have contributed to this holy work, I desire in my own name and in that of the Rt. Rev. Rector to offer the tribute of our gratitude.

Among other marks of distinction that have come to the members of the University during the past year, I single out with pleasure the fact that Dr. Daniel W. Shea, O'Brien Professor of Physics in this University, presided at the meeting of the Association of American Universities, which was held in November last at the University of Illinois, Champaign, Ill. One might well say that this Association embodies the highest ideals of American education and it was, therefore, extremely gratifying that the position

of Presiding Officer should have been held by a representative of the Catholic University.

In this same connection I would like to note that the Rev. Paschal Robinson, of the Franciscan Order, Instructor in Mediæval History in this University, was invited by the University of Oxford to deliver an address at the Seventh Centennial Commemoration of the great Philosopher and Scientist, Roger Bacon, on June 9. There is thus established a link between one of the oldest universities of Europe and one of the youngest in the New World.

As I have already stated, there has been a marked increase in the student body; young men have come to us because they knew that this was best place to get the instruction and training that they needed. But a large body of graduates has been secured during the last few months through the generous action of the Knights of Columbus in establishing 50 graduate scholarships by an outlay on their part of \$500,000. This magnificent contribution to the work of the University is abundant evidence of the profound and intelligent interest which is taken by the Knights in higher education. As you are well aware, the Knights had already established a Chair in American History in this University, and now by this splendid donation they have widened out the opportunities of Catholic young men to pursue courses of study leading to the highest academic degrees. Not only the University but the Catholic body at large is deeply indebted to the Knights for this splendid proof of their far-seeing generosity.

Equal acknowledgment is due to the noble Catholic layman, Mr. Theodore B. Basselin, of Croghan, N. Y., who in the last days of his earthly life made the University his heir, transferring to it the fortune which he had accumulated through years of labor. This he did with full deliberation and clear consciousness of the purpose which he desired to see realized for the benefit of our Catholic clergy. Basselin College will be a fitting monument to the zeal of a man who loved the Church above all things and who was anxious that the salutary teachings of our holy faith should be brought home to the people in the most effectual manner.

In a like spirit of gratitude the University acknowledges the receipt of the following donations:

Mrs. S. M. Heraty, Philadelphia, Pa., Shrine....	\$500.00
Mr. G. L. Duvall, New York, Shrine.....	500.00
Estate James Farrel, Boston.....	800.00

Jas. J. Ryan, Philadelphia, Pa., Shrine.....	\$ 1,000.00
Henry Cornet Estate, St. Louis.....	1,000.00
J. Pierpont Morgan, New York.....	2,300.00
Thomas O'Neill, Baltimore, Chemical Laboratory	5,000.00
Miss Cath. A. Sullivan, Boston, memory brother.	5,000.00
Estate Richard Huncheon, La Porte, Ind.....	7,287.78
Estate Patrick Garvan, Hartford, Conn.....	10,000.00
Friend, for Dining Hall.....	15,000.00
Estate Charles B. Kenny, Pittsburg.....	20,000.00
Kn'ts of Columbus (Endowm't 50 Scholarships)	500,000.00
Estate Theodore Basselin, N. Y.....	500,000.00
	<hr/>
	\$1,068,387.78

I take pleasure in closing this list of benefactors by recording a gift of exceptional value and at the same time a proof of the growing practical sympathy which our people are taking in each Department of our University work. Some months ago a distinguished jurist of the State of New Hampshire passed away, leaving a most valuable library which he had accumulated in the course of a long and successful practice. Thanks to the good-will of his daughters, the Misses Mitchell, that library has been donated to the University and is to be known as the Judge John M. Mitchell Law Library.

I take this opportunity to thank these ladies for their generous action and to assure them that not only the professors and students of law but all the members of the University and the Board of Trustees appreciate deeply this gift whereby the study of a most important subject is furthered in a very substantial manner.

In the same Department of the University we are indebted to one of our leading Trustees, Mr. Walter George Smith, of Philadelphia, and to a group of Catholic gentlemen, acting under his inspiration, for a complete collection of the Law Reports of the State of Pennsylvania. These volumes, over 300 in number, will prove of incalculable service to our students of law, and the munificent action of the donors will undoubtedly serve as an example to be imitated by Catholic lawyers in every State in the country.

I have already made mention of the new buildings which are rising on the grounds of the University. I should now like to add that the oldest building on these grounds will shortly be vacated, for the very good reason that the present occupants, the Paulist Fath-

ers, are erecting a new Hall within a short distance of the University. The Paulists, I may say, were the first religious body to affiliate with the University. Since 1889 they have occupied the old Middleton Manor directly east of this building, and their students have been assiduous attendants at our University courses. We feel that the Paulists are fully entitled to their new home with its modern equipment and conveniences, and I trust that the Divine Blessing will rest upon them to the furtherance and the success of their genuinely apostolic purpose.

Amid these evidences of internal activity, I must not forget the various directions in which the University is reaching out into the world beyond its gates. During the past three years we have conducted on these grounds a Summer School for the members of our various teaching communities. These Sisters consecrate their lives to the work of Catholic education in the primary and secondary schools. They plant, as it were, the germ whose later development is to appear in the Catholic man and woman. They are, I may truly say, the original sources whence the University is to draw its students. From all those who have so far attended the Summer School we have received expressions of their deepest gratitude for the benefit conferred on them by the instructors of the University. Last summer the attendance reached and even surpassed the accommodations which the University could afford in the way of residence. It was therefore no matter of regret when one of our trustees, the Most Reverend Archbishop of Dubuque, invited us to duplicate our Summer School by giving parallel courses in his Cathedral City. Here again in this request of the Archbishop we have evidence of the intelligent appreciation on the part of the hierarchy of what the University is doing for our teaching communities.

Conjointly with this expansion, I mention with pleasure the progress of our scheme for affiliating Catholic High Schools and Colleges. Institutions now affiliated with the University, and therefore under its direct influence, number seventy-four. They are located in almost every section of the United States, and, as we know from the examination papers which have been sent to the University, they are doing excellent work with their pupils, and, what is more important, they are turning the minds of the people at large towards the Catholic University. Once this affiliation is thoroughly organized, the University will be able to count upon a body of undergraduate students in accordance with its own

standards. By this means also we are reaching out to all classes of our people and making some return to the generous men and women to whom we owe so much of our prosperity.

Closely connected with this sphere of activity—in fact, the very centre of it all—is the organization and growth of the Catholic Sisters' College to which reference has already been made and in which the chosen representatives of the different religious communities are fitting themselves both for the University degrees and for the applications of the best educational methods in their own schools.

While the first and most natural tendency of the University is to help our Catholic educational institutions, it has also in view those larger needs of the Catholic body which come home to us under the sweet name of Charity. Years ago the first Convention of Catholic Charities was held in this Hall. During the course of this Summer the same convention will assemble here to discuss the various and intricate problems which inevitably attend the work of helping our poor and needy members. Through the indefatigable activity of Rev. Dr. Kerby the work of the convention has been full organized, and we may rightly expect from its deliberations some practical results in that field wherein the Catholic Church has always taken the foremost place.

I have already spoken of the Holy Father's good-will with regard to the University; let me now add an item which will show another phase of his benevolence. Word has come to us that Rt. Rev. Mgr. Patrick J. Hayes, an Alumnus of this University, Chancellor of the Archdiocese of New York, has been elevated by the express will of the Holy Father to the dignity of the Episcopate. We extend to Monsignor Hayes our heartfelt congratulations, with the hope that in his new sphere of duty he will obtain that success which is the natural inheritance of each and every alumnus of the University.

I have thus presented in brief form the salient features of our progress during the past academic year. That much of this improvement is due to the professors and instructors of the University will be apparent to you all, and I am glad to express in the name of the Trustees and the Rector our cordial appreciation of what they have done.

I would mention especially their loyalty in co-operating with the Right Reverend Rector and of carrying out his designs for the development of the University. It has been a year of hard

work; new problems have confronted us, unexpected tasks have been set before us, and I note with much gratification the willingness of every instructor in the University to do his share in solving these problems.

That the work has been well done is evidenced by the results as these appear in the Academic Degrees that are shortly to be conferred.

But there is a stronger expression of approval, and that from the highest source. The Holy Father, in view of the zeal, the efforts, and the practical success obtained by Monsignor Shahan, has been pleased to elevate him to the Episcopal rank. This well deserved promotion will afford great pleasure to the numerous friends of Bishop Shahan throughout the United States. From all sides there has come a unanimous expression of gratification, while within the University itself there is a general rejoicing both for the reward bestowed upon the Rector and for the honor therein implied to the whole University. Although the details of his consecration are not yet arranged, we all look forward with pleasure to the time when we as professors and students will be able to offer our congratulations to Bishop Shahan, our well-beloved Rector.

In his name, for I am sure if he were present he would express the idea, I offer my sincere congratulations to the successful candidates for degrees, and I trust that each of them, as he leaves the University, will feel that he carries with him and that he is personally responsible for the good name of his Alma Mater from which he is about to receive the formal mark of Academic distinction.

UNIVERSITY CHRONICLE.

Consecration of the Right Reverend Rector. The Consecration of the Right Reverend Rector as Titular Bishop of Germanicopolis will take place in Baltimore on Sunday, November 15.

Father Paschal Robinson, O. F. M., Lecturer on Medieval History has been elected Fellow of the Royal Historical Society.

Solemn Opening. On Sunday, October 4, the Mass of the Holy Ghost was celebrated in the Chapel of Gibbons Hall, the Right Reverend Rector officiating. After the Mass the oath of office was taken by all the instructors, and an appropriate address was made by the Right Reverend Rector.

Improvements. Many improvements have been made at the University for the coming year. The new dining hall and dormitory has been completed, and in this building, which is one of the most attractive on the campus, all of the students who won the Knights of Columbus Scholarships, will be quartered.

Saint Thomas College (formerly the Paulist House of Studies) has been thoroughly renovated, and in the coming session will be used as a dormitory for some fifty lay students.

The new chemical laboratory, which was erected at a cost of \$150,000, will be ready for occupancy by October 1st, when classes are resumed. This laboratory is equipped in the most scientific and thorough manner, and makes provision for 500 students.

Owing to the removal of the chemical laboratory to its new

quarters, a great enlargement of the Biological and Architectural departments has been permitted, which will for the present share between them the space formerly taken up by the Chemical laboratories.

The library of the Law School has been enriched by the addition of several thousand volumes, making it one of the finest of its kind in this country.

The Student Body. The Catholic University of America is growing more and more as the years come and go, and when the academic year of 1914 commences, it is with the largest student body ever within her walls.

The freshman class will number over two hundred, making a total registration of over four hundred students, representing thirty States in the Union. In this number will be the first incumbents of the Knights of Columbus Scholarships. The growth of this great institution of learning is at once apparent, when consideration is given to the fact, that about four years ago, the University had about fifty lay students.

Added to the lay student body of over 400, there will be 250 ecclesiastics, secular and religious.

The student personnel is not confined exclusively to those of Catholic faith, for we find among those enrolled members of families of other denominations, who desire that training and environment for their sons, which they are sure a Catholic institution such as the University will surely give.

The Teaching Staff. The following members of the faculty, who on account of the war in Europe will not return are Professor Xavier Teillard, B. L., Instructor in French; Rev. George M. Sauvage, C. S. C., Ph. D., S. T. D., Instructor in Psychology.

The new instructors added to the faculty for the coming year are: Rev. Peter Guilday, Ph. D., Instructor in Ecclesiastical History; Rev. Filippo Bernardini, J. U. D., Instructor in

Canon Law. Father Bernardini is a nephew of Cardinal Gaspari, and comes to take the place of Very Rev. John T. Creagh, who is now pastor of Saint Aidan's parish, Brookline, Boston, Mass.

Harry Edward McCausland, B. S., Instructor in Civil Engineering, (University of Penna., 1914); George Joseph Brilmeyer, B. S., Instructor in Biology, (Alma College, 1913); Frank Xavier Burda, B. S., Instructor in Physics, (Catholic University of America, 1914); Leo Behrendt, Instructor in German.

